

Hymns

From

Bhai

Gurdas's

Compositions

Gobind Singh Mansukhani

HYMNS
from
BHAI GURDAS'S COMPOSITIONS

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

H Y M N S
FROM
BHAI GURDAS'S COMPOSITIONS

Translated and Edited by
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SINGH BROS.
-AMRITSAR

SECTION I

ਈਸ਼ਵਰ

1. ਨਿਜ ਸਰੂਪਕ ਵਾਹਿਗੁਰੂ ਵਯਾਪਕਤਾ ਦਾ ਅਨਭੈ

ਦਰਪਣਿ ਵਾਂਗਿ ਧਿਆਨੁ ਧਰਿ ਆਪੁ ਆਪ ਨਿਹਾਲੇ ।

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਹੈ ਚੰਦ੍ਰ ਜਲ ਵਿਚਿ ਭਾਲੇ ।

ਗੋਰਸੁ ਗਾਈ ਵੇਖਦਾ ਘਿਉ ਦੁਧ ਵਿਚਾਲੇ ।

ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਲੈ ਫਲੁ ਸਾਉ ਸਮੁਲੈ ।

ਕਾਸਟਿ ਅਗਨਿ ਚਲਿਤੁ ਵੇਖਿ ਜਲ ਧਰਤਿ ਹਿਆਲੈ ।

ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਹੈ ਗੁਰਮੁਖਿ ਵੇਖਾਲੈ ॥ ੬ ॥

Nij Saroopak Waheguru Wiapktaa* Daa Anbhai

Darpan vaang dhiaan dhar, aap aap nihaalay.

Ghat ghat pooran Brahm hai, chand jal vich bhaalay.

Goras gaaee vekhdaa, ghiu dudh vichaalay.

Fulaa andar vaas lai, fal saau samhaalai.

Kaast agan chalit vekh, jal dharat hiaalai.

Ghat ghat pooran Brahm hai, Gurmukh vaykhaalai.

6.

* aa is to be pronounced as in Father.

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FOREWORD

I have great pleasure in writing a Foreword to this book which is third in the Sikh Hymns Series. The first two books, namely "Hymns from Guru Granth Sahib" and "Hymns from the Dasam Granth" were published by Hemkunt Press, New Delhi, some years ago. As there are only four approved Sikh sacred writings, it has been decided by the author to produce one more book on "Hymns from Bhai Nandlal's Compositions", after some time.

The present work fulfils a long-felt need, for there has been no English version of Bhai Gurdas's literary work so far. Here and there in books on Sikhism, one may find a few lines or verses of Bhai Gurdas translated into English. This is the first authentic book in English of Selections from the Collected works of Bhai Gurdas, whose poems are regarded as a key to the understanding of Sikh philosophy.

Dr. Mansukhani has contributed a valuable introduction, throwing new light on the life and work of this great Sikh theologian. He has appropriately divided the poems under fifteen sections : *God, Praise of Gurus, The Holy Name, Satguru, Guru-inspired person, The Sikh, What is Sikhism, Discipline, Selfless Service, Holy Company, Love/Devotion, Humility, Moral Stories, Misdeeds/Prohibitions, Supplication.*

These one hundred hymns sum up the basic beliefs and practices of Sikhism and embody the essence of the Gurus' teachings. Though there are some references in these hymns to mythological persons and events, the latter are only intended to clarify a point or substantiate a moral lesson. The

section on moral stories furnishes hope even to the worst sinner, for Gods' grace can come to him, if he sincerely prays for it. The stories of saints (Bhagats) whose compositions are incorporated in *Guru Granth Sahib* throw ample light on the way in which a holy life is practised in the midst of family chores and social environment.

The section on misdeeds and prohibitions pinpoints certain failings and vices which one must guard against, in order to lead a holy life. Misuse of temple offerings and assets by those who are their care-takers or trustees is called "sugar-coated poison" by Bhai Gurdas (Hymn 96). Similarly the general neglect of parents and elder relations by the younger generation is criticized as an infringement of the basic human right to a decent life. The last hymn of supplication is a sort of humble confession, an admission of one's faults and an appeal to God for His mercy and grace.

These hymns are meant to inspire the young with ethical values. As such, this book deserves a place in the Divinity curriculum of Sikh Schools. I appreciate the efforts of Dr. Mansukhani for having produced this book at a time when moral values are getting eroded under the cloak of modernity. He has drawn our attention to the rich heritage of values which the Gurus offered to humanity. I am sanguine that readers will not only get inspiration from chanting these hymns, but also pick up pearls of wisdom for personal guidance and progress.

August 1988

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CONTENTS

INTRODUCTION	IX
I. God	
1. Darpan vaang dhiaan dhar	2
2. Ik kavaau pasaa kar...akaaraa	4
3. Oamkar aakaar kar	6
II. Praise of Gurus	
4. Namaskaar Gurdev ko	8
5. Suni pukaar daataar Prabh	10
6. Pahlaa Babay paayaa bakhsh dar	12
7. Satgur Nanak pragatiah	14
8. Siddhi manay bichaariaa	16
9. Puchhan gal eemaan di	18
10. Phir Baabaa aaiyaa Kartarpur	20
11. Jaarat kar Multaan di	22
12. So tikaa so chhatr sirr	24
13. Dichai poorab devnaa	26
14. Piu daadaa pardaadiah	28
15. Panj piyaalay panj peer	30
16. Har sachay takhat rachaaiaa	32
III. The Holy Name	
17. Ekaa Ekankaar, likh dekhaaliaa	34
18. Gur sikhah Gur sikh hai	36
IV. Sat-Guru	
19. Charan saran gur ek paindaa	38
20. Jaisay kar gahat	40
21. Satgur sachaa paatsaah	42
22. Galee saad na aavace	44
23. Saudaa ikat hut hai	46

24. Satgur sachaa paatsaah, sadh sangat.....	48
25. Satgur gunee nidhaan hai	50
26. Daataa oh na mangleai	52
27. Jal vich kaagad loon jiu	54

V. Guru-Inspired Person (Gurmukh)

28. Fulaa andar vaas hai	56
29. Sabad guru gur waah	58
30. Saadh sangat bhau bhaau	60
31. Satgur sarni jaae	62
32. Amrit velay uthh kai	64
33. Gurmukh mithha bolnaa	66
34. Lakh kaaman lakh kaam roop	68

VI. The Sikh

35. Gur-sikhi gur sikh sunn	70
36. Baawan chardan aakhiai	72
37. Gurmukh janam sakarthaa	74
38. Kurbaani tinaa Gur-sikhaa	76
39. Hau tis ghol ghumaaiaa	78
40. Pichhal raati jaagnaa	80
41. Soinaa rupaa lakh mannaa	82
42. Jap tap sanjam saadhanaa	84
43. Gursikh bhalkay uthh kar	86

VII. What is Sikhism ?

44. Gur-sikhi baareek hai	88
45. Leehaa andar chaleai	90
46. Gursikhi baareek hai, khanday...	92
47. Kheti waar su dhingree	94
48. Gursikhi daa sikhnaa	96
49. Gursikhi daa sikhnaa, sabad...	98
50. Gur-sikhi daa bolnaa	100
51. Gur-sikhi daa roop dekh	102
52. Gurmukh sachaa panth hai	104
53. Dharti pairaa heth hai	106
54. Lakh jap tap lakh sanjamaa	108

VIII. Discipline

55. Poochhat pathhak, tih maarg...	110
------------------------------------	-----

56. Jaise khaand khaand kahai	112
57. Jal vich kaval alipat hai	114
58. Dekh paraaeeaa changeeaa	116
59. Gur sikh jogi jaagday	118

IX. Selfless Service

60. Gurmukh hathh sakathh hun	120
61. Pairee pai gur sikh	122
62. Pairee pai paakhaak hoi	124
63. Gur sevaa daa fal ghanna	126

X. Holy Company

64. Ik kavaau pasaau kar...pasaar-aa	128
65. Sukh saagar hai sadh-sung	130
66. Maan sarovar aakheesai	132
67. Sadh sangat sach-khand	134
68. Paaras parupkaar kar	136

XI. Love/Devotion

69. Chand chakor preet hai	138
70. Maansarovar hanslaa khaai maanak	140

XII. Humility

71. Sabhdoo neevae dharat hai	142
72. Hau tis vitah vaareeaa	144
73. Haumai garab nivaareesai	146

XIII. Moral Stories

74. Dhru hasdaa ghar aaiaa	148
75. Ghar Harnaakas dait day	150
76. Bhagat vadaa Raja Janak hai	152
77. Sukh raajay Hari chand ghar	154
78. Andar sabhaa Dusaasanai	156
79. Bip Sudaamaa daaldi	158
80. Prem bhagat Jaidev kar	160
81. Naamaa chheebaa aakheesai	162
82. Darsan vekhan Naamdev	164
83. Baahmin poojai devtay	166
84. Gurmukh Beni Bhagat kar	168

85. Hoi birkat Banaarsi	170
86. Sunn partaap Kabir daa	172
87. Bhagat bhagat jag vajiaa	174
88. Patit Ajaamal paap kar	176
89. Gankaa paapin hoikai	178

XIV. Misdeeds and Prohibitions

90. Sajaa khabaa saunn	180
91. Dhirg sirr jo gur naa nivai	182
92. Jekar udhri Pootnaa	184
93. Pai khaajoori jeeveeai	186
94. Daain maanas khaavnee	188
95. Mud vich ridhaa paaikai	190
96. Jiu marjaadaa Hinduaa	192
97. Vigrat chaataa dudh daa	194
98. Kaaman kaamanaareeai	196

XV. Supplication

99. Hau apraadhi gunahgaar	198
100. Mai jehaa na akirtghan	200

INTRODUCTION

This is the 3rd Volume in a SIKH HYMN SERIES. The first two works cover hymns from the Guru Granth Sahib and from the Dasam Granth, both published some years ago. Last year whilst, on a visit to the U.S.A., I was asked to prepare this further volume on selected hymns from the compositions of Bhai Gurdas, in English. I have therefore, now completed this work to add to the existing series. Hopefully it will meet the needs of those people who really want to understand the spiritual message of Sikhism. Additionally, I hope that it will bring to light the personality and literary work of Bhai Gurdas.

Bhai Gurdas was born in 1551 A.D. in Goindwal, a small village in the Punjab of India. His father was Bhai Ishardas who was a first cousin to the then Sikh Guru, Guru Amardas. As a result of losing both his parents by the time he was 12, he came under the tutelage of his uncle, Guru Amardas, eventually becoming his most fervent disciple. In such an atmosphere he was able to study and so came to learn Sanskrit, Brij-bhasha and Gurmukhi, ultimately becoming a preacher of Sikhism. After the death of his uncle, the succeeding Sikh Guru, Guru Ramdas appointed him as the Sikh Missionary to Agra. Eventually, this Patron and spiritual guide, also died. It was in such a way, that he then came very close to the 5th Sikh Master Guru Arjan, who had a great respect for him, as his "Mama Ji" (Maternal Uncle). Working with Guru Arjan, he became involved in the development of the newly built township of Ramdaspur, then, in assisting him in the construction of the New Sarovar and later the *Harmandar Sahib*

(much later to become better known as "The Golden Temple"). The Guru also asked his aid for preparing copies of Sikh liturgy. He became the Guru's personal scribe for the whole of the time that Guru Arjan stayed at Ramsar, on the outskirts of Ramdāspur. 'It was here that Guru Arjan collated all his materials and finally produced the "Adi Granth" or "The First Book". It was Bhai Gurdas who took down all of Guru Arjan's dictation.

As this work of love and devotion had grown, the time had been, when the Guru had asked Bhai Gurdas whether he had any particular contribution that he would like to make, of his own composition. To this kind suggestion, Bhai Gurdas had replied that he could not do so in all humility, saying "How can the Master and servant sit beside each other on the same couch?" In later years, the Guru came to refer to the personal compositions of Bhai Gurdas, as "Providing the key to the Adi Granth". The original Adi Granth, in the actual hand-writing of Bhai Gurdas, is still in the possession of the Sodhi family at Kartarpur. It is displayed to the public at the times of Sikh festivals.

When the Adi Granth was completed in 1604, Guru Arjan formally installed it in the newly finished Harmandar Sahib at the same time, deputing Bhai Buddha as its first official reader (Granthi). According to the author of the "Twarikh Khalsa," Bhai Buddha and Bhai Gurdas later took the Adi Granth to the township of Batala in 1605. There, it was read to the Emperor Akbar in answer to petitions made against it to him, by the Hindu Brahmins. They had alleged that it contained adverse comment on their own and the Muslim religion. Readings from the Adi Granth were taken at random. The Emperor could find nothing objectionable and as a result, made an offering of 51 gold coins, to mark his personal

respect for such a great work.

Subsequent to the martyrdom of Guru Arjan Dev Ji, Bhai Gurdas, although knowing of the torturing of the Master, refrained from making any mention of them in his own writings. However, in his Vars (23 and 24) he pays tributes to the martyrdom of his late Master. When, inevitably Bhai Buddha himself died, it was Bhai Gurdas who was then appointed to the Granthship of the Harmandar Sahib. There, in addition to his readings of the "Adi Granth", he also gave religious discourses. When the new Guru, Guru Hargobind, was away touring, it was Bhai Gurdas who was given charge over the care and welfare of all visitors to the Harmandar Sahib. When Guru Hargobind was imprisoned in the Gwalior Fort, it was Bhai Gurdas who gave solace to the congregation. He was also a regular visitor to the Guru whilst the latter was held in captivity.

Most of Bhai Gurdas's life was spent in Amritsar (then known by name of Ramdasapur). Occasionally, he went to local villages like Basarke and Taran-Taran on missionary work. When he eventually became too old to continue his work, he retired to Goindwal where he ultimately fell ill and died at the age of 86 in 1637 A.D. Guru Hargobind personally performed his funeral rites and extolled him in tributes, for his zeal and missionary work.

Bhai Gurdas's Personality.

Bhai Gurdas was an able missionary and an accomplished theologian. Being well versed in Indian religious thought, he was able to expound profoundly on the tenets of Sikhism, supporting his message with innumerable quotations and other religious comparisons. All through his later life, his thoughts on Sikhism were very lucid. One day, he wrote a stanza, in a

Var (ode) that he was composing. In it he stated "that if a Guru tested a Sikh, the Sikh would automatically pass the test." Guru Hargobind was very displeased with the tone of this remark and so thought to put Bhai Gurdas to the test. He decided to prove to Bhai Gurdas, that even a Gursikh may be fallible. To this end the Guru gave Bhai Gurdas a bag of gold coins and then sent him off to Kabul to buy him some horses. Having arrived there safely, he completed the deal. Bhai Gurdas then asked the two Afghan horse dealers to come over to his tent for collecting the money. He went into his tent, whilst they and their attendants waited outside. Bhai Gurdas then opened his money bags to take out the gold coins ; to his horror, all he could see, were stones so in utter dismay and chagrin, being at that time completely unable to face up to what he saw as disgrace, he made a run for it from the back of his tent. At the front of the tent, the waiting eventually became over long, so one of Bhai Gurdas's companions opened the tent and went in. All he saw was an opened box of gold coins and no Bhai Gurdas. The horse dealers were then properly paid and in due course the horses arrived back in Amritsar where the whole sorry tale was told to the Guru. In the meantime, Bhai Gurdas, now guilt-ridden, had arrived at Benares. There, to earn a living he started giving talks to the people of the city on the subject of Sikhism. Not unnaturally the tales of a Sikh missionary discoursing on Sikhism in the holy city of the Hindus eventually came to the Guru's ears ; so the missionary was sent for. On receiving the Guru's message "please return to me", Bhai Gurdas, still feeling sick at heart and now very repentent, decided to re-write the two verses in his compositions that had previously offended the Guru. This time he declared "That no Sikh on his own, could ever pass the Guru's Test unless firstly, he had the Guru's blessing". Such a verse you may now read in this

book (hymn 27.)

Though Bhai Gurdas remained celibate all his life, he very much appreciated the part played by women in both social and religious life. He had an enormous respect for them and in one poem, refers to them as "being a gateway to salvation" (5.16).^{*} He also rejected the then prevalent idea, that women were the temptresses and seducers of men. In turn, he insisted that men should regard women as their equal, not only in respect but in consideration, they are not merely sex objects to be exploited. He instructed all his male followers to regard women, as either, Mother, Sister or Daughter, depending on their age. He denounced all types of sexual perversion and license, as both anti-social and irreligious.

Bhai Gurdas calls a Gursikh a spouse of the Lord. An apparent contradiction in terms comes about as the result of attempting to clarify nearness demanded by a Gursikh to becoming, in a manner of speaking, 'at one with God.'

***The Sikh Woman**—At birth a Sikh girl is immediately "Our Darling" to her mother and father. Later, she becomes admired by her brothers and sisters and favoured by all her relatives. On attaining to "the bloom of youth," she is wedded with costly presents, ornaments, a dowry, and other decorations in plenty. Now, respected by her husband's family and deemed lucky in her new household, blissful in her husband's company and fast becoming the producer of superb food, she is regarded as the equal of her spouse in both virtue and wisdom. She becomes as "a doorway to salvation." Such is the verbal portrait of a Guru-inspired and blessed, faithful Sikh woman.

In our lives, the nearest any person can ever get to another, happens only in the husband and wife relationship after marriage. Only a wife can remain with her husband at all times, so is the devout Sikh, that is the same relationship that he would like to develop with Waheguru (God). It is this thinking that pervades the whole of the Sikh Wedding Ceremony, where, in front of the Guru Granth Sahib, Bride and Groom are not only joined physically and mentally to each other but also individually, to God (providing of course that they themselves can understand the deeper meaning of the 'Lavans' and other prayers). In such a way therefore, every Sikh (the word covers both sexes) becomes 'as a Bride to God.'

HIS LITERARY WORK

Bhai Gurdas was mainly a religious poet. He wrote in Sanskrit, Brij-bhasa and Punjabi. His compositions are listed below :

Sanskrit : 6 Chhands of 8 verses each.

Brij-Bhasa : 672 Kabits and 3 Swayyas.

Punjabi : **Varan Gian-Ratnavali.**
(40 Vars) containing 913 Pauries.

The most important and popular of Bhai Gurdas's compositions are his **Vars**. A gist of the contents of his vars is given below :

Var 1 (No. of Pauries 49)	:	Lives of the first six Gurus and their achievements etc.
Var 2 ,, 20	:	God's Creation, His omnipotence etc.
Var 3 ,, 20	:	Satguru, Sadh-sangat etc.
Var 4 ,, 21	:	Man : his attributes and potentialities, etc.

Var 5	„	21	: Qualities of God-oriented person, etc.
Var 6	„	20	: Qualities of Sat-guru, qualities of Gur-Sikh, Grahsta Ashram etc.
Var 7	„	20	: Qualities of the God-oriented person (Gurmukh) etc.
Var 8	„	24	: Qualities of the ego-centred person etc.
Var 9	„	22	: Sat-sung, Waheguru mantra, qualities of a disciple, etc.
Var 10	„	23	: Lives of saints and mystics, etc.
Var 11	„	31	: Sat-guru and Sikh relationship, etc.
Var 12	„	20	: Das-avtar, Sadh-sangat etc.
Var 13	„	25	: Relation between Guru and disciple, Names of Guru Nanak's Sikhs.
Var 14	„	20	: Sadh-sangat, Sewa etc.
Var 15	„	21	: Guru-disciple relationship, names of Guru Angad's Sikhs.
Var 16	„	21	: Altruism, humility, names of Guru Amardas's Sikhs.
Var 17	„	21	: Defects of an ego-centric person, names of Guru Ramdas's Sikhs.
Var 18	„	23	: Need of holy living, names of Guru Arjan's Sikhs.
Var 19	„	21	: Way of life of God-oriented persons.
Var 20	„	21	: Sahaj-yoga for Sikhs etc.
Var 21	„	20	: Need of devotion, condition of hypocritical persons etc.
Var 22	„	21	: Qualities of holy men, names of Sikhs of Guru Arjan.

Var 23	„	21	: Tenets of other religions, strong points of Sikh faith.
Var 24	„	25	: Stories from lives of Gurus, etc.
Var 25	„	20	: Life of Guru Hargobind, names of Sikhs of Lahore.
Var 26	„	35	: Praise of Gurus and their specific qualities, etc.
Var 27	„	23	: Sikh-Guru relationship, names of Sikhs of Agra, Sewa, etc.
Var 28	„	22	: Qualities of a good Sikh, etc.
Var 29	„	21	: Sadh-sangat, Mind-control, etc.
Var 30	„	20	: God-oriented versus Ego-oriented persons, Sikhs of Guru Hargobind.
Var 31	„	20	: The evil results of bad company, lives of some sinners, etc.
Var 32	„	20	: Qualities of ego-centred people, etc.
Var 33	„	22	: Qualities of good/bad persons, etc.
Var 34	„	21	: Characteristics of evil persons etc.
Var 35	„	23	: Condition of wicked persons, etc.
Var 36	„	21	: Qualities of Minas (descendants of Dhirmal) and bad men, etc.
Var 37	„	31	: Duties to one's parents, etc.
Var 38	„	20	: Qualities of a Gur-Sikh, etc.
Var 39	„	21	: Meaning of some verses of the Japji , concept of Truth etc.
Var 40	„	22	: Sikh way of life, etc.

In many of his poems he throws light on the customs, habits and superstitions of his contemporaries. He comments on the prevailing evils of his time. He offers glimpses into Sikh History. He dwells on the practices of both the Hindu

and Muslim communities of his day. The poems themselves reveal a profound knowledge of Indian religious thought and of the ancient Hindu scriptures. His ideas remain today, progressive, constructive, practical and above all valid.

According to Bhai Gurdas the aim of Sikhism is to change an ordinary man into an ideal person. Such a Sikh (learner), becomes Gursikh or a Gurmukh. A Gurmukh Sikh is one who labours hard to earn an honest living, who shares his earnings with others and gives liberally to worthy causes and charitable institutions. Sikhism lays great emphasis on selfless voluntary service (Sewa) in the community, of joining in the company of 'Holy' people, of personal honesty and humility : all part of an effort in self-realisation. In his compositions Bhai Gurdas echoes Gurbani. Many of his phrases have become popular as local sayings. His contribution to Punjabi literature and Sikh Philosophy is both rich and significant. Professor Puran Singh summed up his achievements in the following words :

"The verse of Bhai Gurdas, when sung in spiritual rapture is like reading 'Sermons in stones or books in running brooks'. The themes running through his poetry are the result of that personal inner illumination which can only come through 'the touch of the Master'. Then, darkness vanishes and a subtle light can shine on the path of one's life to reflect on all, awareness of spiritual love".

I invite all readers to explore for themselves the depths of spirituality contained in writings of this great sage and exponent of "The Sikh Way of life".

SECTION I

God

1. God, the All-pervading

Even as we see our own image in a mirror, so we can also see God within ourselves, for

God is present within us, as a moon is reflected in water.

As cows give milk, so fats are contained within it as milk.

God exists within us like fragrance in a flower, or juice in a fruit.

As fire is seen in burning wood, and as water exists inside the earth,

So God is present in every one, but only the spiritually gifted realise His presence¹.

(9.6)²

-
1. The devotee not only knows God to be residing within him, but can also make another realise the presence of the Lord within his own self.
 2. The first numeral indicates the number of *Var* and the second numeral indicates the number of *Pauri*.

2. ਈਸ਼ਵਰ ਬਿਅੰਤ ਹੈ

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਨੇਕ ਅਕਾਰਾ ।
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਧਰਤਿ ਅਗਾਸਿ ਨਿਵਾਸੁ ਵਿਥਾਰਾ ।
ਜਲ ਥਲ ਤਰਵਰ ਪਰਬਤਾਂ ਜੀਅ ਜੰਤ ਆਗਣਤ ਅਪਾਰਾ ।
ਇਕ ਵਰਭੰਡੁ ਅਖੰਡੁ ਹੈ ਲਖ ਵਰਭੰਡ ਪਲਕ ਪਲਕਾਰਾ ।
ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕੇਵਡੁ ਕਾਦਰੁ ਸਿਰਜਣ ਹਾਰਾ ।
ਅੰਤ ਬਿਅੰਤ ਨ ਪਾਰਾਵਾਰਾ ॥ ੧ ॥

Eeshwar Biant Hai

Ik kavaau pasaaui kar, Oaumkaar anek akaaraa.
Paun paanee baisantro, dharat agaas nivaas
vithhaaraa.
Jal thal tarvar parbataa, jeeja jant aaganat apaaraa.
Ik varbhand akhand hai, lakh varbhand palak
palkaaraa.
Kudrat keem na jaanneesai, kevad Kaadar Sirjan
haaraa.
Ant beant na paaraavaaraa. 1.

2. God is Infinite

By His own command (Word), God manifested Himself in millions of forms.

Fusing the five elements of air, water, fire, earth and sky together, He began the drama of the universe.

He created the innumerable living creatures who inhabit the waters, lands, trees and mountains.

God is one, and He is capable of creating millions of worlds in the twinkling of an eye.

No one can estimate the immensity of Nature.¹ Who can then know the greatness of its Creator ?

God is Limitless and Infinite,

18.1

1. Vastness of God's creation.

3. ਕੁਦਰਤ ਦਾ ਭੇਦ ਕਾਦਰ ਜਾਣਦਾ ਹੈ

ਓਅੰਕਾਰਿ ਆਕਾਰ ਕਰਿ ਥਿਤਿ ਨ ਵਾਰੁ ਨ ਮਾਰੁ ਜਣਾਇਆ ।

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਵਿਣੁ ਏਕੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ ।

ਆਪੇ ਆਪਿ ਉਪਾਇਕੈ ਆਪੇ ਅਪਣਾ ਨਾਉਂ ਧਰਾਇਆ ।

ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਚੈਭੀ ਹੋਸੀ ਹੋਦਾ ਆਇਆ ।

ਆਦਿ ਨ ਅੰਤੁ ਬਿਅੰਤੁ ਹੈ ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਗਣਾਇਆ ।

ਆਪੇ ਆਪੁ ਉਪਾਇ ਸਮਾਇਆ ॥ ੭ ॥

Kudrat Daa Bhed Kaadar Jaandaa Hai

Oaumkar aakaar kar, thhitt na vaar na maah
janaaiaa.

Nirankaar aakaar vinn, Ekankaar na alakh
lakhaaiaa.

Aapay aap upaaikai, aapay apnaa naau dharaaiaa.

Aad purkh aades hai, haibhi hosee hoda aiaa.

Aad na ant beant hai, aapay aapp na aap ganaaiaa.

Aapay aap upaai samaaiaa. 7.

3. God manifested in the creation

When God created the universe, there was no concept of time or season.

Since He Himself is Formless, He cannot be known.

He manifested Himself in His creation, and became known to us as the Creator.¹

God is the Cause of All Causes; I bow to that One, who was in the past, who is, and always shall be.

For He who has no beginning and no end, He being Infinite, is beyond computation.

Having created the world, He pervades in all things within it.

18.7

1. Having created human beings, He gave them a means of salvation, through an understanding of His "Name". The "Name" represents God as the Holy Spirit, and so is able to lead us to Him.

SECTION II

ਗੁਰ-ਮਹਿਮਾ

4. ਮੰਗਲਾ ਚਰਣ

ਨਮਸਕਾਰ ਗੁਰਦੇਵ ਕੋ ਸਤਿਨਾਮ ਜਿਸ ਮੰਤ੍ਰ ਸੁਣਾਇਆ ।
 ਭਵਜਲ ਵਿਚੋਂ ਕਢਿ ਕੇ ਮੁਕਤਿ ਪਦਾਰਥ ਮਾਹਿ ਸਮਾਇਆ ।
 ਜਨਮ ਮਰਣ ਭਉ ਕਟਿਆ ਸੰਸਾਰੋਂ ਗੰਭੀਰ ਵਿਯੋਗ ਮਿਟਾਇਆ ।
 ਸੰਸਾਰ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਜਨਮ ਮਰਣ ਵਿਚਿ ਦੁਖ ਸਬਾਇਆ ।
 ਜਮਦੰਡ ਸਿਰੋਂ ਨਾ ਉਤਰੈ ਸਾਕਤ ਦੁਰਜਨ ਜਨਮੁ ਗਵਾਇਆ ।
 ਚਰਨ ਗਹੇ ਗੁਰਦੇਵ ਦੇ ਸਤਿ ਸਬਦ ਦੇ ਮੁਕਤ ਕਰਾਇਆ ।
 ਭਾਉ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰਿ ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਦ੍ਰਿੜਾਇਆ ।
 ਜੇਹਾ ਬੀਉ ਤੇਹਾ ਫਲੁ ਪਾਇਆ ॥੧॥

Manglaa-Charan

Namaskaar Gurdev ko, Satnaam jis mantra
 sunaaiaa.
 Bhavjal vicho kadh kay, mukt padaarath maah
 samaaiaa.
 Janam maran bhau katiaa, sansaa rog viyog
 mitaaiaa.
 Sansaa ih sansaar hai, janam maran vich dukh
 sabaiaa.
 Jamdand siro na utarai, saakat durjan janam
 gavaaiaa.
 Charan gahay Gurdev day, SatSabad day mukt
 karaaiaa.
 Bhaau bhagat Gurpurab kar, Naam daan isnaan
 drihraaiaa.
 Jehaa beeu tehaa fal paaiaa. 1.

SECTION II

Praise of Gurus

4. Invocation

I bow to Guru Nanak Dev who explained to me the meaning of mantra of "Sat-nam".¹

He saved me from drowning in the sea of this life, and granted me the boon of salvation.²

My fear of transmigration³ left me and I was freed from the pains of separation from God and physical disease.

This world is forever transient, so the process of birth and death is inevitable.

The fear of death is inherent for every one; the ego-centred and reprobates have wasted their lives, while,

Those who take refuge with the Guru become liberated through the Sacred Word.⁴

Such people through devotion, through celebration of Sikh festivals,⁵ charity and purity set examples to others.

One reaps as one sows.

1.1

-
1. Mantra means a sacred formula. "Sat-nam" means God is Truth or God is Eternal
 2. Salvation implies liberation from the cycle of births and deaths, and can lead to a final union with God.
 3. Transmigration is the continuing cycle of births and deaths.
 4. The Sacred Word or True Name implies the practice of God's presence, that is acknowledging the continuing presence of God's Holy Spirit.
 5. Sikh festivals are occasions for rededication to the Guru's path.

5. ਗੁਰ ਅਵਤਾਰ

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੁ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ।
ਚਰਨ ਧੋਇ ਰਹਰਾਸਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤੁ ਸਿਖਾਂ ਪੀਲਾਇਆ ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਕਲਿਜੁਗ ਅੰਦਰਿ ਇਕ ਦਿਖਾਇਆ ।
ਚਾਰੇ ਪੈਰ ਧਰਮ ਦੇ ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨੁ ਕਰਾਇਆ ।
ਰਾਣਾ ਰੰਕ ਬਰਾਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ ।
ਉਲਟਾ ਖੇਲੁ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉਪਰਿ ਸੀਸੁ ਨਿਵਾਇਆ ।
ਕਲਿਜੁਗੁ ਬਾਬੇ ਤਾਰਿਆ ਸਤਿਨਾਮੁ ਪੜਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ।
ਕਲਿ ਤਾਰਣਿ ਗੁਰੁ ਨਾਨਕ ਆਇਆ ॥੨੩॥

Gur Avtar

Suni pukaar daataar Prabh, Gur Nanak jag maah
pathaiaa;
Charan dhoi Rahras kar, charnaa-mrit Sikhaa
pilaiaa;
Paarbrahm pooran Brahm, Kaljug andar ik
dikhaiaa;
Chaaray pair dharm de, chaar varan ik varan
karaiaa;
Ranaa rank baraabari, pairi pavna jag vartaiaa;
Ulta khel piram daa, pairaa-oopar sis nivaiaa;
Kaljug Babay taryaa, Satnam parh mantra
sunaiaa;
Kal taaran Gur Nanak aiaa. 23.

5. Advent of Guru Nanak

The merciful God listened to the cries of humanity and sent Guru Nanak into this world.

He bowed to God in utter humility and offered prayers and then he gave the nectar¹ of the "Holy Name" to his disciples.

The Guru revealed the unity of the Supreme Being in the Dark Age.

He established Dharma² firmly on its feet, brought together the four castes.³

He initiated the practice of disciples acknowledging one another and treated prince and pauper alike.

Look at this wonderful act : he taught the people to bow their heads and to recognise their own humility.⁴

Baba Nanak liberated the people of the Dark Age⁵ through the mantra of Satnam.

Guru Nanak came to the world for the redemption of mankind.

1.23

1. Nectar (Charan-amrit) implies submission and devotion to the Guru.
2. Dharma means many things; here it implies truth, justice and brother-hood.
3. This refers to the four castes of the Hindus : Brahmins, Kshatriyas, Vaishas and Shudras.
4. The head which is the upper part of the body has to be lowered to touch the feet of others as an act of reverence. The feet which are regarded as the lowest part of the body were thus exalted above the head.
5. Dark Age refers to the present dark period of history. The Hindu periods of history are Satyuga, Duapur, Treta and Kalyug.

6. ਗੁਰ ਨਾਨਕ ਦੇਵ ਜੀ

ਪਹਿਲਾ ਬਾਬੇ ਪਾਯਾ ਬਖਸ਼ੁ ਦਰਿ, ਪਿਛੋ ਦੇ ਫਿਰਿ ਘਾਲ ਕਮਾਈ ।

ਰੋਤੁ ਅਕੁ ਆਹਾਰੁ ਕਰਿ, ਰੋੜਾ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ ।

ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ, ਵਡੇ ਭਾਗੁ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ।

ਬਾਬਾ ਪੈਧਾ ਸਚ-ਖੰਡਿ, ਨਉ ਨਿਧਿ ਨਾਮੁ ਗਰੀਬੀ ਪਾਈ ।

ਬਾਬਾ ਦੇਖੇ ਧਿਆਨ ਧਰਿ, ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਵੀ ਦਿਸਿ ਆਈ ।

ਬਾਝਹੁ ਗੁਰੁ ਗੁਬਾਰੁ ਹੈ, ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ ।

ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਰੀਤਿ ਚਲਾਈ ।

ਚੜਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੁਕਾਈ ॥੨੪॥

Guru Nanak Dev Ji

Pahlaa Babay paayaa bakhsh dar, pichho day phir
ghaal kamaaee;

Ret akk aahaar kar, roraa ki gur kari vichhaaee.

Bhaari karee tapasiaa, vaday bhaag Har siu bun
aaee.

Baba paidhaa Sach-khand, nau nidh Naam garibi
paaee.

Baba dekhay dhian dhar, jalṭi sabh prithvi dis aaee.

Baajhau guru gubaar hai, hai hai kardi suni lukaaee.

Babay bhekh banaaiya, udaasi ki reet chalaee.

Charhiya sodhan dharat lukaaee. 24.

6. Nanak's Spiritual Achievement¹

At **first** Baba Nanak's **Revelation** came in God's Court, after which he began his life's labour for the uplift of mankind.

His ordeals included **living on** sand and Akk² leaves, and sleeping rough on stony ground.

He undertook various panances³ and eventually received God's grace.

The Lord bestowed on him a **Robe of Honour**, the gifts of the nine treasures⁴, the gift of the Holy Name and humility.

Through deep perception, Nanak came to know the enormous misery and suffering of the people. In absence of, a "True Guru", ordinary people wallowed in torment and sin.

Baba Nanak adopted the householder's way, but lived with detachment⁵.

In such a manner, he set out **on his** life's mission of reforming the people of the world. 1.24

-
1. Both God's grace and a special personal effort are necessary for a spiritual man to succeed in his mission.
 2. Akk is a desert shrub, having bitter taste.
 3. Guru Nanak **discarded** the normal comforts of family-life in order to be able to travel widely to share the peoples' sorrows and enlighten them about spiritual matters.
 4. According to Indian belief, the nine treasures are the different kinds of gems, but in Sikhism, they symbolise blessings like poise, enlightenment, bliss etc.
 5. The householder's way is a life of humility and detachment.

7. ਗੁਰੂ ਸੂਰਯੋਦਯ

ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੰਧੁ ਜਗਿ ਚਾਨਣੁ ਹੋਆ ।
ਜਿਉ ਕਰਿ ਸੂਰਜੁ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪਿ ਅੰਧੇਰੁ ਪਲੋਆ ।
ਸਿੰਘ ਬੁਕੇ ਮਿਰਗਾਵਲੀ ਭੰਨੀ ਜਾਇ ਨ ਧੀਰਿ ਧਰੋਆ ।
ਜਿਥੇ ਬਾਬਾ ਪੈਰ ਧਰਿ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ ।
ਸਿਧ ਆਸਣਿ ਸਭਿ ਜਗਤ ਦੇ, ਨਾਨਕ ਆਦਿ ਮਤੇ ਜੇ ਕੋਆ ।
ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ ।
ਬਾਬੇ ਤਾਰੇ ਚਾਰਿ ਚਕਿ ਨਉਖੰਡਿ ਪ੍ਰਿਥਮੀ ਸਚਾ ਢੋਆ ।
ਗੁਰਮੁਖਿ ਕਲਿ ਵਿਚਿ ਪਰਗਟੁ ਹੋਆ ॥੨੭॥

Guru Sooryodaya

Satgur Nanak pragatiaa, miti dhundh jag chaanan
hoaa.

Jiu kar sooraj nikliyaa, taaray chhap andher
paloaa.

Singh bukay mirgavali, bhani jaai na dhir dharoaa.

Jithay Baba pair dhar, poojaa aasan thhaapan soaa.

Sidh-aasan sabh jagat day, Nanak aad matay jay
koaa.

Ghar ghar andar dharamsaal, hovai Kirtan sadaa
visoaa.

Babay taray chaar chak, nau-khand prithmi sachaa
dhoaa.

Gurmukh kal vich pargat hoaa. 27.

7. Guru Nanak's Light

As soon as Guru Nanak appeared on the world-stage, ignorance was dissipated and people were made aware of true wisdom.

As when the sun rises, the stars become invisible, and darkness comes to an end.

As when the lion roars, a herd of deer run away (so sin beat a retreat in the presence of the Guru). Wherever Guru Nanak stayed, that place became a place of pilgrimage or place of worship.

Most important places visited by him became famous spiritual centres (historical Gurdwaras).

Homes became temples ; Kirtan¹ was performed with joy as at the Baisakhi² festival.

Guru Nanak's words were to liberate the people coming from the four directions ; his message was spread throughout the nine continents³.

So the supreme Guru's Word became known in the Dark Age.

1.27

-
1. Kirtan is the singing of the Guru's hymns in **raga** (melody-pattern) and **tala** (rhythm). This sacred music inspires the soul and establishes a link with the Supreme Reality.
 2. Baisakhi is an Indian festival which falls on the first of the month of Baisakh. It is the beginning of the Sikh New Year, and a day of celebration to mark the commencement of the harvesting season. Baisakhi is also the festival of the creation of the Khalsa.
 3. The nine continents.

8. ਸਿਧ ਗੋਸ਼ਟੀ

ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ ਕਿਵੇਂ ਦਰਸਨ ਦੇ ਲੇਵੇਂ ਬਾਲਾ ।
ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ ਹਮਰੇ ਪੰਥ ਕਰੇ ਉਜਿਆਲਾ ।
ਖਪਰ ਦਿਤਾ ਨਾਥ ਜੀ ਪਾਣੀ ਭਰਿ ਲੈਵਣਿ ਉਠਿ ਚਾਲਾ ।
ਬਾਬਾ ਆਇਆ ਪਾਣੀਐ ਡਿਠੇ ਰਤਨ ਜਵਾਹਰ ਲਾਲਾ ।
ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ ਕੋਹੜਾ ਝਲੇ ਗੁਰੂ ਦੀ ਝਾਲਾ ।
ਫਿਰਿ ਆਇਆ ਗੁਰ ਨਾਥ ਜੀ ਪਾਣੀ ਠਉੜ ਨਹੀ ਉਸਿ ਤਾਲਾ ।
ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ ।
ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ ॥ ੩੧ ॥

Siddh-Goshti

Siddhi manay bichaariaa, kivai darsan ay levai
baalaa.

Aisaa jogi kali mah, hamaray panth karay
ujjaalaa.

Khapar ditaa Nath ji, panee bhar levan uthh
chaalaa.

Baba aaiya paaneeai, dithai ratan jawaahar laalaa.
Satgur agam agaadh purakh, kehraa jhalay Guru
di jhaalaa.

Phir aaiya Gur-Nath ji, paani thaur nahi us taalaa.
Sabad jitee Sidh mandli, kitos apnaa panth
niraalaa .

Kalyug Nanak Naam sukhaalaa. 31.

8. Discourse with Siddhas

The Siddhas¹ pondered over plans for converting Guru Nanak to their sect.

They thought that such a Yogi² person would add to the glory of their Order.

One Nath³ gave a bowl to Nanak to fill it with water.

As Nanak approached the pool of water, he saw no water but jewels lying where there had been water.

Nanak returned and said to the Nath : "There is no water in the pool."

The Guru is an unfathomable and perfect being. Who can face the Guru's aura !

Nanak conquered the guild of Siddhas with the Holy Word and proclaimed to them his distinct path.⁴

In the Dark Age, the Sacred Name propagated by Nanak is the source of every happiness.1.31.

-
1. A Siddha is a holy person who has obtained occult powers through yoga.
 2. A Yogi is a person who practises the technique of attaining union of the human spirit with the Supreme Reality.
 3. Nath is a member of the Nath sect of yogis who follow shaivite teachings.
 4. Nanak declared his way of life as different from that of the Yogis.

9. ਕਾਜ਼ੀਆਂ ਮੁੱਲਾਂ ਨਾਲ ਪ੍ਰਸ਼ਨੋਤਰ

ਪੁਛਨਿ ਗਲ ਈਮਾਨ ਦੀ ਕਾਜ਼ੀ ਮੁੱਲਾਂ ਇਕਠੇ ਹੋਈ ।
ਵਡਾ ਸਾਂਗ ਵਰਤਾਇਆ ਲਖਿ ਨ ਸਕੈ ਕੁਦਰਤਿ ਕੋਈ ।
ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ?
ਬਾਬਾ ਆਖੇ ਹਾਜ਼ੀਆਂ, ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ।
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅਦਰਿ ਲਹਨਿ ਨ ਢੋਈ ।
ਕਚਾ ਰੰਗੁ ਕਸ਼ੁਭ ਦਾ ਪਾਣੀ ਧੋਤੇ ਥਿਰੁ ਨ ਰਹੋਈ ।
ਕਰਨਿ ਬਖੀਲੀ ਆਪਿ ਵਿਚਿ ਰਾਮ ਰਹੀਮ ਇਕ ਥਾਇ ਖਲੋਈ ।
ਰਾਹਿ ਸੈਤਾਨੀ ਦੁਨੀਆਂ ਗੋਈ ॥ ੩੩ ॥

Kaaziaa Mulaa Nal Prashanotar

Puchhan gal eemaan di, kazi mulaa ikathhay hoee.
Vadaa saang vartaaiaa, lakh na sakay Kudrat koee.
Puchhan fol Kitaab no, Hindu vadaa ki Musal-
maanoee ?

Baabaa akhay Hajeeaa, subh amalaa bajhah dono
roee.

Hindu Musalmaan dui, dargah andar lahan na
dhoe.

Kachaa rung Kusumbh daa, paani dhotai thir na
raho.

Karan bakheele aap vich, Raam Rahim ik thaai
khaloe.

Rah saitaanee duniyaa goe. 33.

9. Nanak at Mecca

The Kazis and the Mullahs assembled to question Nanak on the subject of religion and God,

Who has extended His Creation and no one can fathom the secrets of Nature.

The muslim priests opened a book and asked him: "Who is superior—Hindu or Muslim?"

Baba Nanak answered : "Oh Hajis ! Without performance of good deeds, both Hindus and Muslims will lament.

Both will be denied shelter in God's Court on the basis of their respective religions¹ alone.

The colour of the flower called **Carthamus tinctoria** is washed away by water (so labels are fragile).

The followers of both religions are quarelling, but both of them are equal in the eyes of God. "

The world has gone astray as it pursues the path of sin².

1.33.

1. God judges people not by religious labels, but by their actions and motives.

2. The Devil's way, or the path of the egoist.

10. ਕਰਤਾਰਪੁਰ ਆਗਮਨ

ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰ ਪੁਰਿ ਭੇਖੁ ਉਦਾਸੀ ਸਗਲ ਉਤਾਰਾ ।

ਪਹਿਰਿ ਸੰਸਾਰੀ ਕਪੜੇ ਮੰਜੀ ਬੈਠਿ ਕੀਆ ਅਵਤਾਰਾ ।

ਉਲਟੀ ਗੰਗ ਵਹਾਈਓਨਿ ਗੁਰ ਅੰਗਦੁ ਸਿਰਿ ਉਪਰਿ ਧਾਰਾ ।

ਪੁਤਰੀ ਕਉਲੁ ਨ ਪਾਲਿਆ ਮਨਿ ਖੋਟੇ ਆਕੀ ਨਸਿਆਰਾ ।

ਬਾਣੀ ਮੁਖਹੁ ਉਚਾਰੀਐ ਹੁਇ ਰੁਸਨਾਈ ਮਿਟੈ ਅੰਧਿਆਰਾ ।

ਗਿਆਨ ਗੋਸਟਿ ਚਰਚਾ ਸਦਾ ਅਨਹਦਿ ਸਬਦਿ ਉਠੈ ਧੁਨਕਾਰਾ ।

ਸੋਦਰੁ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪੁ ਉਚਾਰਾ ।

ਗੁਰਮੁਖਿ ਭਾਰ ਅਥਰਬਣਿ ਤਾਰਾ ॥ ੩੮ ॥

Kartarpur Aagman

Phir Baabaa aaiyaa Kartarpur, bhekh udaasi sagal
utaaraa.

Pahir sansaari kapray, manji baith keeaa
avtaaraa.

Ulti Gang vahaaceon, Gur Angad sirr upar
dhaaraa.

Putri kaul na paaliya, man khotay aaki nasiyaaraa.
Baanee mukhah uchaareeai, hui rusnaaee mitai
andhiaaraa.

Giaan gosht charchaa sadaa, anhad sabad uthhai
dhunkaaraa.

Sodar Aarti gaaviai, Amrit velay Jaap uchaaraa.
Gurmukh bhaar Atharban taaraa. 38.

10. Guru Nanak at Kartarpur

When Baba Nanak came to stay at Kartarpur, he discarded his ascetic robes¹.

He donned family dress and sitting on his bedstead, he started his mission².

He decided to reverse hereditary succession and installed Angad as his successor,

Since his sons proved disobedient, and became disloyal and rebellious³.

He gave his message through his hymns to enlighten the minds of his disciples and to remove their ignorance.

These were followed by religious discussions, while the echoes of the mystic and blissful melodies were heard.

In the evening, Sodar and Arti⁴ were sung, and at dawn the Japji⁵ was recited by his followers.

Thus the Guru's word enabled the disciples to over-throw the burden of ancient traditions.⁶ 1.38

1. Guru Nanak put on the ascetic's robes during his preaching tours.

2. Guru Nanak started the Congregation and the free kitchen at Kartarpur and preached his message here for over 18 years.

3. He tested his sons and other Sikhs, and only Bhai Lehna was found suitable and hence appointed as the next Guru.

4. **Sodar** is the evening prayer of the Sikhs. **Arti** is a composition containing certain hymns which are sung in the evening.

5. **Japji** is the morning prayer of the Sikhs composed by Guru Nanak.

6. The Sikhs rejected the authority of the **Vedas** and followed the Guru's way of life.

11. ਗੁਰੂ ਅੰਗਦ

ਜਾਰਤਿ ਕਰਿ ਮੁਲਤਾਨ ਦੀ ਫਿਰਿ ਕਰਤਾਰਪੁਰੇ ਨੋ ਆਇਆ ।
ਚੜੇ ਸਵਾਈ ਦਿਹਿ ਦਿਹੀ ਕਲਿਜੁਗ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ।
ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਦੇ ਦੁਖ ਸਥਾਇਆ ।
ਮਾਰਿਆ ਸਿਕਾ ਜਗਤਿ ਵਿਚਿ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ ।
ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਇਆ ।
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ ।
ਲਖਿ ਨ ਕੋਈ ਸਕਈ ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ ।
ਕਾਇਆ ਪਲਟਿ ਸਰੂਪ ਬਣਾਇਆ ॥ ੪੫ ॥

Guru Angad

Jaarat kar Multaan di, phir Kartarpuray no
aaiaa.

Charay savaaee dihi dihi. Kaljug Nanak Naam
dhiaaiaa.

Vin naavai hor mangnaa, sirr dukhaa day dukh
sabaiaa.

Maariaa sikkaa jagat vich. Nanak nirmal panth
chalaiaa.

Thhapiaa Lehna jeevaday, guraaee sirr chhatra
phiraaiaa.

Joti Jot milaaikay, satgur Nanak roop vataaiaa.
Lakh na koee sakaee, aacharjay aacharj dikhaaiaa.
Kaaiaa palat saroop banaaiaa. 45.

II. Guru Angad

After visiting Multan (and other places), Guru Nanak returned to Kartarpur.

Day by day, his influence increased; he made his disciples recite the holy Name (Nam Simaran).

He firmly believed that without the Holy Name, the desire for materialism would bring sorrow and suffering.

In the world, he encouraged the development of spirituality and started the movement of altruism.¹

During his own life-time, he installed Bhai Lehna as his successor and confirmed his position as Guru.

He passed on his light to his successor in such a manner, as if his spirit had moved from one body to another.

None could understand the secret, for it was nothing short of a miracle,

For Guru Nanak had spiritually transformed Guru Angad into the likeness of himself.²

1.45

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1. Social commitment and public welfare were the important features of Guru Nanak's altruism.
 2. The same divine light passed from one Guru to another, though outwardly they looked different.

12. ਗੁਰੂ ਅਮਰਦਾਸ

ਸੋ ਟਿਕਾ ਸੋ ਛਤ੍ਰੁ ਸਿਰਿ ਸੋਈ ਸਚਾ ਤਖਤੁ ਟਿਕਾਈ ।
ਗੁਰ ਨਾਨਕ ਹੰਦੀ ਮੁਹਰ ਹਥਿ ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰਾਈ ।
ਦਿਤਾ ਛੋੜਿ ਕਰਤਾਰ ਪੁਰੁ ਬੈਠਿ ਖਡੂਰੇ ਜੋਤਿ ਜਗਾਈ ।
ਜੰਮੇ ਪੂਰਬਿ ਬੀਜਿਆ ਵਿਚਿ .ਵਿਚਿ ਹੋਰੁ ਕੂੜੀ ਚਤੁਰਾਈ ।
ਲਹਣੇ ਪਾਈ ਨਾਨਕੋ ਦੇਣੀ ਅਮਰਦਾਸਿ ਘਰਿ ਆਈ ।
ਗੁਰੁ ਬੈਠਾ ਅਮਰੁ ਸਰੂਪ ਹੋਇ ਗੁਰਮੁਖਿ ਪਾਈ ਦਾਤਿ ਇਲਾਹੀ ।
ਫੇਰ ਵਸਾਇਆ ਗੋਇੰਦਵਾਲੁ ਅਚਰਜੁ ਖੇਲੁ ਨ ਲਖਿਆ ਜਾਈ ।
ਦਾਤਿ ਜੋਤਿ ਖਸਮੇ ਵਡਿਆਈ ॥ ੪੬ ॥

Guru Amardas

So tikaa so chhatr sirr, soi sachaa takhat tikaeee.
Gur Nanak handi muhar hath, Gur Angad di
dohi firaaee.
Ditaa chhor Kartarpur, baithh Khadooray jot
jagaaee.
Jamay poorab beejiaa, vich vich hor koori chatu-
raaee.
Lahnay paaee Nanako, deni Amardas ghar aae.
Gur baithaa Amar saroop hoi, Gurmukh paaee
daat ilaahee.
Pher vasaaiya Goindwal, acharaj khel na lakhiaa
jaaee.
Daat jot Khasmai vadiaaee. 46.

12. Guru Amardas

The same coronation ceremony, the same canopy over the head, the same prophet seated on the true throne continued when,

The insignia (light) of Guru Nanak was passed on to Guru Angad.

Guru Angad left Kartarpur and spread the light in Khadur village.

For as the original seed blossomed, all others with all their cunning¹ failed.

Bhai Lehna who succeeded Guru Nanak (as Guru Angad) passed on the Gurudom to Amardas.²

Guru Amardas—benign in appearance—got the succession as a divine gift.

He founded the village of Goindwal; (and its Baoli³) this was an amazingly historic event;

Heavenly gifts and Divine Light only come to those who are blessed.⁴

1.46

1. Datu and Dasu, the sons of Guru Angad could not get the succession, because they were unworthy of it.

2. It is believed by the Sikhs that the divine light of Guru Nanak was passed on to his successors.

3. Baoli is a deep well completed at Goindwal in 1559.

4. Succession to Gurudom was based on test and merit. The hereditary principle has no place in Sikhism. Even after the fourth Guru, though the succession went on to the family members, the reason was that those selected were worthy of this high office, and were tested to establish their merit.

13. ਗੁਰੂ ਰਾਮਦਾਸ

ਦਿਚੈ ਪੂਰਬਿ ਦੇਵਣਾ ਜਿਸ ਦੀ ਵਸਤੁ ਤਿਸੈ ਘਰਿ ਆਵੈ ।
ਬੈਠਾ ਸੋਚੀ ਪਾਤਿਸਾਹੁ ਰਾਮਦਾਸੁ ਸਤਿਗੁਰੂ ਕਹਾਵੈ ।
ਪੂਰਨ ਤਾਲ ਖਟਾਇਆ ਅੰਮ੍ਰਿਤਸਰ ਵਿਚਿ ਜੋਤਿ ਜਗਾਵੈ ।
ਉਲਟਾ ਖੇਲ ਖਸੰਮ ਦਾ ਉਲਟੀ ਗੰਗ ਸਮੁੰਦ੍ਰਿ ਸਮਾਵੈ ।
ਦਿਤਾ ਲਈਐ ਆਪਣਾ ਅਣਿਦਿਤਾ ਕਛੁ ਹਥਿ ਨ ਆਵੈ ।
ਫਿਰਿ ਆਈ ਘਰਿ ਅਰਜਣੇ ਪੁਤ ਸੰਸਾਰੀ ਗੁਰੂ ਕਹਾਵੈ ।
ਜਾਣਿ ਨ ਦੇਸਾਂ ਸੋਚੀਓਂ ਹੋਰਸਿ ਅਜਰ ਨ ਜਰਿਆ ਜਾਵੈ ।
ਘਰ ਹੀ ਕੀ ਵਥੁ ਘਰੇ ਰਹਾਵੈ ॥੪੭॥

Guru Ramdas

Dichai poorab devnaa, jis dee vast tisai ghar
aavai. .

Baithhaa Sodhi paatsah, Ramdas. Satguru
kahaavai.

Pooran taal khataiya, Amritsar vich jot jagaavai.
Ulda khel Khasam daa, ulti Gang samundir
samaavai.

Ditaa laeeai aapnaa, unditaa kachh hath na aavai.
Fir aae ghar Arjanay, put sansaaree Guru
kahaavai.

Jaan na desaa Sodhio, horas ajar na jariaa jaavai.
Ghar hee kee vath gharay rahaavai. 47.

13. Guru Ramdas

With family obligations now honoured, only a filial successor could aspire to Gurudom.

So Guru Ramdas¹ followed his father-in-law (Guru Amardas).

He got a spacious pool dug and he lit the flame of the True Name which still shines in Amritsar.²

This establishment of a new township was a strange but divinely-inspired act.

God gives to those who deserve His gifts.

Then the Gurudom passed on to Arjan, who was the son of Guru Ramdas.

The family were now obligated to maintain the Gurudom in spite of the onerousness of this responsibility.

Thus the succession passed on to the descendants.

1.47

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1. It may be noted that the real name of the fourth Guru was Bhai Jetha. He was given the new name of Guru Ramdas at the time of installation by Guru Amardas.
 2. The original name of the new township established by the fourth Guru was Ramdaspur. Even while the pool was being dug, congregational prayers were regularly held on the site.

14. ਗੁਰੂ ਅਰਜਨ ਦੇਵ

ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਅਹੁ ਕੁਲ ਦੀਪਕੁ ਅਜਰਾਵਰ ਨਤਾ ।
ਤਖਤੁ ਬਖਤੁ ਲੈ ਮਲਿਆ ਸਬਦ ਸੁਰਤਿ ਵਾਪਾਰਿ ਸਪਤਾ ।
ਗੁਰਬਾਣੀ ਭੰਡਾਰਿ ਭਰਿ ਕੀਰਤਨੁ ਕਥਾ ਰਹੈ ਰੰਗ ਰਤਾ ।
ਧੁਨਿ ਅਨਹਦਿ ਨਿਝਰੁ ਝਰੈ ਪੂਰਨ ਪ੍ਰੇਮਿ ਅਮਿਓ ਰਸ ਮਤਾ ।
ਸਾਧ ਸੰਗਤਿ ਹੈ ਗੁਰੁ ਸਭਾ ਰਤਨ ਪਦਾਰਥ ਵਣਜੁ ਸਹਤਾ ।
ਸਚੁ ਨੀਸਾਣੁ ਦੀਬਾਣੁ ਸਚੁ ਸਚੁ ਤਾਣੁ ਸਚੁ ਮਾਣੁ ਮਹਤਾ ।
ਅਬਚਲੁ ਰਾਜੁ ਹੋਆ ਸਣਖਤਾ ॥੧੯॥

Guru Arjan Dev

Piu daadaa pardaadih, kul deepak ajraavar nataa.
Takhat bakhat lai maliaa, sabad surat vaapaar
saptaa .

Gurbāani bhandhaar bhar, kirtan kathaa rahai
rung rataa.

Dhun anhad nijhar jharai, pooran prem amio ras
mataa.

Saadh-sangat hai Gur-sabhaa, ratan padaarath
vanaj sahataa.

Sach nisaan deebaan sach, sach taann sach maann
mahataa.

Abchal raaj hoaa sannkhataa. 19.

14. Guru Arjan Dev

Guru Arjan through his father (Guru Ramdas), his maternal grand father (Guru Amardas), his great grand-father (Guru Angad)¹, occupied the throne as the Fifth Guru.

He became the Guru with God's grace, for he had traded successfully in the Holy Name.

He had accumulated the treasure of Gurbani (by compiling the Adi Granth) and was engrossed in divine wisdom and Kirtan.²

As an unending stream of sacred music flowed from him, he became imbued with the nectar of devotion.

Congregation is a holy forum for the Sikhs; here trading in the priceless Holy Name proves extremely beneficial.

As the Assembly is blessed, so the glory of the Guru is magnified.³

The Guru's sovereignty is ever-lasting and supreme.

24.19

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1. Guru Angad may be regarded as the spiritual great grandfather of Guru Arjan.
 2. Guru Arjan was a composer, musician and singer. He compiled the Adi Granth, and arranged the various compositions according to 30 Indian classical ragas. The raga is a pattern of melodic notes. The Gurus also used folk-tunes (dhunis).
 3. Guru Arjan often moved among the congregation incognito, and served his followers. They very much appreciated his devotion and humility.

15. ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ

ਪੰਜਿ ਪਿਆਲੇ ਪੰਜ ਪੀਰ ਛਠਮੁ ਪੀਰੁ ਬੈਠਾ ਗੁਰੁ ਭਾਰੀ ।
ਅਰਜਨ ਕਾਇਆ ਪਲਟਿਕੈ ਮੂਰਤਿ ਹਰਗੋਬਿੰਦ ਸਵਾਰੀ ।
ਚਲੀ ਪੀੜੀ ਸੋਢੀਆ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੋ ਵਾਰੀ ।
ਦਲਭੰਜਨ ਗੁਰੁ ਸੂਰਮਾ ਵਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ ।
ਪੁਛਨਿ ਸਿਖ ਅਰਦਾਸਿ ਕਰਿ ਛਿਅ ਮਹਿਲਾ ਤਕਿ ਦਰਸੁ ਨਿਹਾਰੀ ।
ਅਗਮ ਅਗੋਚਰ ਸਤਿਗੁਰੂ ਬੋਲੇ ਮੁਖ ਤੇ ਸੁਣਹੁ ਸੰਸਾਰੀ ।
ਕਲਿਜੁਗਿ ਪੀੜੀ ਸੋਢੀਆਂ ਨਿਹਚਲ ਨੀਵ ਉਸਾਰਿ ਖਲਾਰੀ ।
ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰ ਧਰੇ ਅਵਤਾਰੀ ॥੪੮॥

Guru Hargobind

Panj piyaalay panj peer, chhathham peer baithhaa
gur bhaaree.

Arjan kaaya paltakai, moorat Hargobind savaaree.
Chali peeree Sodhian, roop dikhavan vaaro
vaaree.

Dalbhanjan gur soormaa, vadh jodhaa bahu
parupkaaree.

Puchhan Sikh Ardaas kar, chhah mahilaa tak
darsa nihaaree.

Agam agochar Satguru, bolay mukh tay sunah
sansaaree.

Kaljug peeree Sodhian, nihchal neev usaar
khilaaree.

Jug jug Satgur dharay avtaaree. 48.

15. Guru Hargobind

The five Gurus (Guru Nanak, Angad, Amardas, Ramdas and Arjan) had their fill of five virtues.¹

The sixth, Hargobind, was a great Guru. Guru Arjan passed on his light into the body of Hargobind, and thus the dynasty of Sodhis flourished.

This Warrior-Guru became the scourge of tyrants and was both fearless and benevolent.²

The Sikhs asked : “Now we have seen six Gurus. How many more will come ?”

The inimitable and immaculate Guru replied : “Listen, O mortals !

“In the Dark Age (Kalyug), the dynasty of the Gurus has now been established on a firm foundation.

“There will be four Gurus more.”³”

1.48

1. The five virtues are Truth, Contentment, Compassion, Righteousness and Patience.
2. The sixth Guru wore two swords representing two qualities : Royalty and Spirituality (Miri & Piri), militarism plus devotion and love. Guru Hargobind fought four battles against the aggressive Moghul forces.
3. “Jug Jug” means $2+2=4$. This is a prediction/prophecy.

Another interpretation is :

The Guru's sovereignty is and will be for all ages.

16. ਰਾਮਕਲੀ ਵਾਰ ਪਾਤਸ਼ਾਹੀ ਦਸਵੇਂ ਕੀ ।

ਹਰਿ ਸੱਚੇ ਤਖਤ ਰਚਾਇਆ ਸਤਿ ਸੰਗਤਿ ਮੇਲਾ ।
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਵਿਚਿ ਸਿਧਾਂ ਖੇਲਾ ।
ਗੁਰੁ ਦਾਸ ਮਨਾਈ ਕਾਲਕਾ ਖੰਡੇ ਕੀ ਵੇਲਾ ।
ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ ।
ਗੁਰ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ ।
ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ॥੧॥
ਸੱਚਾ ਅਮਰ ਗੋਬਿੰਦ ਦਾ ਸੁਣ ਗੁਰੂ ਪਿਆਰੇ ।
ਸਤਿ ਸੰਗਤਿ ਮੇਲਾਪ ਕਰਿ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ।
ਵਿਚਿ ਸੰਗਤਿ ਢੋਈ ਨਾਂ ਲਹਿਨਿ ਜੋ ਖਸਮੁ ਵਿਸਾਰੇ ।
ਗੁਰਮੁਖਿ ਮੱਥੇ ਉੱਜਲੇ ਸੱਚੇ ਦਰਬਾਰੇ ।
ਹਰਿ ਗੁਰੁ ਗੋਬਿੰਦ ਧਿਆਈਐ ਸਦ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ।
ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ॥੨॥

Ramkali Vaar Paatshahi Dasvai Ki

Har sachay takhat rachaaiaa, sat sangat melaa.
Nanak Nirbhau Nirankaar, vich siddhaa khelaa.
Gurdaas manaaee kaalkaa, khanday ki velaa.
Peevah paahul khanday-dhaar, hui janam suhelaa.
Gur sangat keenee khaalsaa, manmukhee duhelaa.
Wah Wah Gobind Singh aapay Gur Chelaa. 1.
Sachaa amar Gobind daa sunn Guru piaaray.
Sat sangat melaap kar, panch doot sanghaaray.
Vich sangat dhoe naa lahin, jo khasam visaaray.
Gurmukh mathay ujalay, sachay darbaaray.
Har Gur Gobind dhiaaiai, sad Amrit Velaa.
Wah Wah Gobind Singh, aapay Gur Chelaa. 2.

16. Guru Gobind Singh (From Ramkali Var)

Our Eternal God created both the spiritual throne and the congregation.

Guru Nanak, the fearless worshipper of the Formless God, conversed with Sidhas.

Gurdas¹ (the poet) bowed to God at the time of taking the Khalsa² baptism.

For you now take the nectar (Amrit) with the double-edged sword, so that your life may become blessed.

The Khalsa adores the Gur-sangat (Holy Assembly), while the bystander is miserable.

Hail ! Hail ! Guru Gobind Singh, who is both Guru and disciple ! 41.1

Listen, O Sikhs ! dear to the Guru, to the holy command of Guru Gobind Singh.

By associating with the congregation, one defeats the five demons (vices).³

Those who forget the Lord will find no support from the holy.

The faces of the Guru's Sikhs will reflect His Glory in the Divine Court.

Always remember Guru Gobind Singh ji early at dawn.

Hail ! Hail ! Guru Gobind Singh who is both Guru and disciple ! 41.2

1. This hymn is written by Gurdas II, a Sikh poet who wrote a ballad (Var) in 1787 and called it "Ramkali Var Patshahi Dasven ki."

2. Khalsa also means the pure in heart. Guru Gobind Singh started the Khalsa organisation with the baptism of the sword in 1699.

3. The five vices are Lust, Anger, Greed, Attachment and Pride.

SECTION III

ਗੁਰ ਮੰਤ੍ਰ

17. ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹਝ ਭੇਦ

ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ ।
ਉੜਾ ਓਅੰਕਾਰੁ ਪਾਸਿ ਬਹਾਲਿਆ ।
ਸਤਿਨਾਮੁ ਕਰਤਾਰ ਨਿਰਭਉ ਭਾਲਿਆ ।
ਨਿਰਵੈਰਹੁ ਜੈਕਾਰੁ ਅਜੂਨਿ ਅਕਾਲਿਆ ।
ਸਚੁ ਨੀਸਾਣੁ ਅਪਾਰੁ ਜੋਤਿ ਉਜਾਲਿਆ ।
ਪੰਜ ਅਖਰ ਉਪਕਾਰ ਨਾਮੁ ਸਮਾਲਿਆ ।
ਪਰਮੇਸੁਰ ਸੁਖੁ ਸਾਰੁ ਨਦਰਿ ਨਿਹਾਲਿਆ ।
ਨਉ ਅੰਗਿ ਸੁੰਨ ਸੁਮਾਰੁ ਸੰਗਿ ਨਿਰਾਲਿਆ ।
ਨੀਲ ਅਨੀਲ ਵੀਚਾਰਿ ਪਿਰਮ ਪਿਆਲਿਆ ॥੧੫॥

Mool Mantra D aa Guhahj Bhed

Ekaa Ekankaar, likh dekhaaliaa.
Ooraa Oankaar, paas bahaaliaa.
Satnam Kartar, Nirbhau bhaaliaa.
Nirvairah jaikaar, ajoin akaaliaa.
Sach nisaan apaar, jot ujaaliaa.
Panj akhar upkaar, Naam samaaliya.
Parmesur sukh saar, nadar nihaaliya.
Nau ang sun sumaar, sung niraaliya.
Neel aneel veechaar, piram piaaliya. 15.

SECTION III

The Holy Name

17. Mool-Mantra : Its Significance

Through the numeral One (ੴ), the Guru meant the Oneness (Uniqueness) of God.

Next to it, he put the letter Oora (ਓ), to represent (Oankar) God.

Lord is the Truth (Satnam), the Creator (Kartar), the Fearless (Nirbhau), he placed these names side by side.

God is Rancourless (Nirvair), the Embodiment of Victory (Jaikar), Birthless (Ajoni) and Deathless (Akal).

His Ordinance is limitless and immortal ; all owe their light to him.

The Five letters of IK-OANKAR¹ (ੴ ਓਅੰਕਾਰ) imply

1 2 3 4 5

that those to whom He is compassionate , remember His NAME.

Such persons as become blessed by the Grace of God are liberated (from transmigration).

The nine numerals stand apart from the cipher (zero).

When the zero² joins the numerals, their value increases ten-fold ; thus with the addition of zeros (of Jap recitations) one proceeds to the Numberless (God).³

3.15

1. **Oankar**—God as Primal Being.

2. When the cipher (the word Jap) is added to the nine numerals, namely Ik, Oankar, Satnam, Karta-Purakh,

1
2
3
4
 Nirbhau, Nirvair, Akal-murat, Ajoni, Saibhau, their
5
6
7
8
9

number increases. As one recites the Mool-mantra, one's gain becomes ten-fold.

3. When zeros are added, the number gets bigger and bigger, and after many zeros, it becomes difficult to count it.

18. ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ

ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੈ ਪੀਰ ਪੀਰਹੁ ਕੋਈ ।
ਸਬਦਿ ਸੁਰਤਿ ਚੇਲਾ ਗੁਰੂ ਪਰਮੇਸਰੁ ਸੋਈ ।
ਦਰਸਨਿ ਦਿਸਟਿ ਧਿਆਨੁ ਧਰਿ ਗੁਰ ਮੂਰਤਿ ਹੋਈ ।
ਸਬਦ ਸੁਰਤਿ ਕਰਿ ਕੀਰਤਨੁ ਸਤਿਸੰਗਿ ਵਿਲੋਈ ।
ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ।
ਆਪੁ ਗਵਾਏ ਆਪਿ ਹੈ ਗੁਣ ਗੁਣੀ ਪਰੋਈ ॥ ੨ ॥

Waheguru-Mantra

Gur sikhah Gur sikh hai, peer **peerah** koee.
Sabad surat chelaa Guru, Parmesar soee.
Darsan disht dhiaan dhar, Gur moorat hoee.
Sabad surat kar Kirtan, sat-sung viloee.
Waheguru Gur-mantra hai, jap haumai khoee.
Aap gavaae aap hai, Gunn gunnee paroe. 2.

18. Waheguru

One Gur-Sikh can make other Sikhs, but rarely does a saint produce another saint like himself.

He is a "True Disciple" who links his consciousness with the Holy Name and experiences divine bliss.

Engrossed in his concentration on "The Word", he becomes as an image of the Guru.

He should sing hymns of devotion and concentrate on understanding the essence of Gurbani in the congregation.

Waheguru is the Guru's sacred formula ; by meditation on it, the dirt of ego is removed.

The disciple should give up his egoism, and then he is better ready to be imbued with divine qualities.

13.2

According to Guru Nanak, the "Holy Name" is the Guru, and the human consciousness is the devotee : "Sabad Guru, surat dhun chela". (AG, p. 943)

SECTION IV

ਸਤਿਗੁਰੂ

19. ਕਬਿੱਤ

ਚਰਨ ਸਰਨ ਗੁਰੁ ਏਕ ਪੈਂਡਾ ਜਾਇ ਚਲੈ,
ਸਤਿਗੁਰੁ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ।
ਏਕ ਬਾਰ ਸਤਿਗੁਰੁ ਮੰਤ੍ਰੁ ਸਿਮਰਨ ਮਾਤ੍ਰੁ,
ਸਿਮਰਨ ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰੁ ਹੇਤ ਹੈ ।
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕੋਡੀ ਅਗ੍ਰਭਾਗ ਰਾਖੈ,
ਤਾਹਿ ਗੁਰੁ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ।
ਸਤਿਗੁਰੁ ਦਯਾ ਨਿਧਿ, ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ,
ਨਮੋ ਨਮੋ ਨਮੋ ਨਮੋ ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਹੈ ॥ ੧੧੧ ॥

Kabīṭ

Charan saran Gur ek paindaa jaai chal,
Satgur kot painda aagay hoi let hai.
Ek baar Satgur mantra simaran maatir,
Simaran taah baranbaar Gur het hai.
Bhaavni bhagat bhae kodi agrabhaag raakhai,
Taah Gur sarab nidhaan daan det hai.
Satgur dayaa nidh, mahmaa agaadh bodh,
Namo namo namo namo net net net hai. 111.

SECTION IV. **Sat-Guru**

19. Guru, The Merciful

If you take one step towards the Guru, he will take **myriad** of steps to welcome you.

If you recite the Guru's Sacred Name once, any repetitions of it will endear you to the Guru.

If the disciple makes an offering of a **cowrie**¹ with devotion, the Guru shall grant him **all treasures**.

The Satguru is **merciful**²; his glory is beyond description; bow to him again and again, without any counting.

Kabit 111.

-
1. A small sea-shell of very slight value, used as a coin in medieval India.
 2. The greatness of the Guru lies in his limitless love and benevolence for the disciple. The disciple in return must not only accept his teaching but sincerely try to follow it.

20. ਕਬਿੱਤ

ਜੈਸੇ ਕਰ ਗਹਤ, ਸਰਪ ਸੁਤ ਪੇਖਿ ਮਾਤਾ,
ਕਹੈ ਨ ਪੁਕਾਰ, ਫੁਸਲਾਇ ਉਰ ਮੰਡ ਹੈ ।
ਜੈਸੇ ਬੈਦ ਰੋਗੀ ਪ੍ਰਤਿ, ਕਹੈ ਨ ਬਿਸਥਾਰ ਬ੍ਰਿਥਾ,
ਸੰਜਮ ਕੇ ਔਖਧ ਖਵਾਇ ਰੋਗ ਡੰਡ ਹੈ ।
ਜੈਸੇ ਭੂਲ ਚੂੜ ਚਟੀਆ ਕੀ ਨ ਬੀਚਾਰੈ ਪਾਧਾ,
ਕਹਿ ਕਹਿ ਸੀਖਿਆ, ਮੂਰਖਤਿ ਮਤਿ ਖੰਡ ਹੈ ।
ਤੈਸੇ ਪੇਖਿ ਅਉਗਨ, ਕਹੈ ਨ ਸਤਿਗੁਰ ਕਾਹੂ,
ਪੂਰਨ ਬਿਬੇਕ ਸਮਝਾਵਤ ਪ੍ਰਚੰਡ ਹੈ ॥ ੩੫੬ ॥

Kabit

Jaisay kar gahat, sarap sut pekh maataa,
Kahai na pukaar, fuslai ur mand hai.
Jaisay baid rogee prit, kahai na bisthaar birthaa,
Sanjam kai aukhad khavai rog dand hai.
Jaisay bhool chook chateea ki na bichaarai
paadhaa,
Kah kah sikhiyaa, moorkhat mat khand hai.
Taisay pekh avagun, kahai na Satgur kaahoo,
Pooran bibek samjhaavat parchand hai. 356.

20. Guru, The Saviour

Just as a mother, seeing a snake near her son,
grabs the child by the arm, and fondly presses him
to her bosom,

Just as a physician, seeing a patient in agony, stops
conversation, and administers the medicine to
control the disease,

Just as a teacher, ignoring the mistakes of the
student removes his ignorance through serious
teaching,

In the same way, the Guru seeing the defects of
his disciple rebukes him not, but reforms him by
appealing to his conscience. Kabit 356.

-
1. There are several stories illustrating this point in the **Janam-sakhies** and accounts of the Gurus. The moral stories in Section XII of this book also indicate how God came to the rescue of not only his devotees, but also great sinners, through His limitless grace.

21. ਸਤਿਗੁਰ ਦਾ ਪਯਾਲਾ

ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹਾਂ ਪਾਤਿਸਾਹ ਜੁਹਾਰੀ ।
ਸਾਧ ਸੰਗਤਿ ਸਚਿਖੰਡਿ ਹੈ ਆਇ ਝਰੋਖੈ ਖੋਲੈ ਬਾਰੀ ।
ਅਮਿਉ ਕਿਰਣਿ ਨਿਝਰ ਝਰੈ ਅਨਹਦ ਨਾਦ ਵਾਇਨ ਦਰਬਾਰੀ ।
ਪਾਤਿਸਾਹਾਂ ਦੀ ਮਜਲਸੈ ਪਿਰਮੁ ਪਿਆਲਾ ਪੀਵਣ ਭਾਰੀ ।
ਸਾਕੀ ਹੋਇ ਪੀਲਾਵਣਾ ਉਲਸ ਪਿਆਲੈ ਖਰੀ ਖੁਮਾਰੀ ।
ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਮਸਤ ਅਲਮਸਤ ਸਦਾ ਹੁਸਿਆਰੀ ।
ਭਗਤ ਵਡਲ ਹੋਇ ਭਗਤ ਭੰਡਾਰੀ ॥ ੧ ॥

Satgur Daa Piyaala

Satgur sachaa paatsaah, paatsaahaa paatsaah
juhaaree.

Saadh-sangat Sach-khand hai, aai jharokhai kholai
baaree.

Amio kiran nijhar jharai, anhad naad vaain
darbaaree.

Paatsaahaa di majlasai, piram piyaala pivan
bhaaree.

Saaki hoi peelaavanaa, ulas piaalai kharee
khumaaree.

Bhaae bhagat bhai chalna, masat almast sadaa
husiaaree.

Bhagat vachhal hoi bhagat bhandaaree.1.

21. Satguru's Nectar-Cup

The Satguru is the True King; bow reverently to this King of Kings.

He is within the congregation¹; his charisma seems tangible.

The flow of the cup of nectar begins, as his followers participate in sacred music.

In the court of other peoples' kings, it is difficult to drink the nectar of affection.

The Guru serves the cup of nectar; even in its dregs there is a blissful solace.

The devotee is full of awe, and though intoxicated with love remains alert in mind.²

God as the store-keeper of the saints also serves the Guru.

11.1

1. The spirit of the Guru inspires the members of the congregation.

2. The disciple is full of devotion and yet his senses remain intact.

22. ਅਲਮਸਤ ਵਰਣਨ

ਗਲੀ ਸਾਦੁ ਨ ਆਵਈ ਜਿਚਰੁ ਮੁਹੁ ਖਾਲੀ ।
ਮੁਹੁ ਭਰਿਐ ਕਿਉਂ ਬੋਲੀਐ ਰਸ ਜੀਵ ਰਸਾਲੀ ।
ਸਬਦੁ ਸੁਰਤਿ ਸਿਮਰਣ ਉਲੰਘਿ ਨਹਿ ਨਦਰਿ ਨਿਹਾਲੀ
ਪੰਥੁ ਕੁਪੰਥੁ ਨ ਸੁਝਈ ਅਲਮਸਤ ਖਿਆਲੀ ।
ਡਗਮਗ ਚਾਲ ਸੁਢਾਲ ਹੈ ਗੁਰਮਤਿ ਨਿਰਾਲੀ ।
ਚੜਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਢਕਿ ਜੋਤਿ ਕੁਨਾਲੀ ॥੬॥

Almast Warnan

Galee saad na aavaee, jichar muh khaalee.
Muh bhareeai kiu boleai, ras jiv rasaalee.
Sabad surt simaran ulangh, nah nadar nihaalee.
Panth kupanth na sujhaee, Almast khiaalee.
Dagmag chaal sudhaal hai, Gurmat niraalee.
Charihya chand na lukee, dhak jot kunaalee.6.

22. The Guru's Wonderful Message

By merely talking of sweet things, one cannot fill one's mouth with sweetness, for the mouth remains empty.

And when the mouth is full of sweetness, the tongue is not free to talk.¹

Those who are imbued with concentrated contemplation of the "Holy Name" become oblivious to all else.

Those intoxicated with divine love do not look for the right or wrong path, for they spontaneously follow the correct direction.²

The steps of the God-intoxicated are set towards one goal³, even though they may seem to falter at times,⁴

For the path laid down by the Guru is unique.

Even as the bright moon cannot be hidden by covering one's eyes.

13.6

-
1. Those who are imbued with the Holy Name do not waste their time in controversies of their times.
 2. Their faces are turned towards the Guru, who is their infallible guide.
 3. The goal of the devotee is to achieve a union with God.
 4. These are the times of crises when God tests His loved ones.

23. ਸਤਿਗੁਰੂ ਸ਼ਾਹ

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਸਾਹੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ।
ਅਉਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਵਚਨੈ ਦਾ ਸੂਰਾ ।
ਸਫਲੁ ਕਰੈ ਸਿਮਲੁ ਬਿਰਖੁ ਸੋਵਰਨੁ ਮਨੂਰਾ ।
ਵਾਸੁ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਕਰਿ ਕਾਉ ਹੰਸੁ ਨ ਊਰਾ ।
ਘੁਘੁ ਸੁਝ ਸੁਝਾਇਦਾ ਸੰਖ ਮੋਤੀ ਚੂਰਾ ।
ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਗੁਰ ਸਬਦੁ ਹਜੂਰਾ ॥੨੧॥

Satguru Shaah

Saudaa ikat hut hai, saah satgur pooraa.
Avgun lai gunn viknai, vachanai daa sooraa.
Safal karai simal birkhh, sovaran manooraa.
Vaas suvaas nivaas kar, kaau hans na ooraa.
Ghughoo sujh sujhaaidaa, sankh motee chooraa.
Ved Katebah baahraa, Gur sabad hajooraa.21.

Satguru, the trader

In one shop (the congregation), Satguru, as the trader sells the merchandise of the Holy Name.

He fills the defective Sikh with virtue¹; he is true to his words.

As he enriches the Simal tree,² so he may turn a worthless Sikh's dross into gold.

Likewise he may fill the bamboo-stick³ (sinner) with the fragrance of sandal-wood (Holy Name), or transform a crow (evil person) into a swan (perfect being).

He can bestow his wisdom on an owl-like (ignorant) Sikh and can mould particles of dust into pearls.

He enlightens the disciple through the "Holy Name" with visions of the Infinite, such as are not gained from the study of the scriptures⁴.

13.21

1. Full of compassion, the Guru does not reject worthless Sikhs. He enriches them with goodness and virtue.

2. The Simal tree called *Bombax heptaphyllum* is tall but fruitless. A Sikh without devotion is compared to a Simal tree.

3. The bamboo-stick is narrow and empty within; in the same way, the sinner is equally worthless.

4. Vedas are the Scriptures of the Hindus. Katebas (from the word **Kitab** which means a book) imply the sacred books of Semitic races (Jews, Christians and Muslims).

24. ਸੱਚਾ ਰਾਜਾ

ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਤਖਤੁ ਸੁਹੇਲਾ ।

ਸਚ ਸਬਦੁ ਟਕਸਾਲ ਸਚ ਅਸਟਧਾਤੁ ਇਕ ਪਾਰਸੁ ਮੇਲਾ ।

ਸਚਾ ਅਥਿਚਲੁ ਰਾਜੁ ਹੈ ਸਚੁ ਮਹਲੁ ਨਵਹਾਣਿ ਨਵੇਲਾ ।

ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਸਚਾ ਅਮਰੁ ਸਚੇ ਰਸ ਕੇਲਾ ।

ਸਚੀ ਸਿਫਤਿ ਸਲਾਹੁ ਸਚੁ ਸਚੁ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ।

ਸਚਾ ਗੁਰਮੁਖਿ ਪੰਥੁ ਹੈ ਸਚੁ ਉਪਦੇਸੁ ਨ ਗਰਬਿ ਗਹੇਲਾ ।

ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਗਤਿ ਸਚਾ ਖੇਲੁ ਮੇਲੁ ਸਚੁ ਖੇਲਾ ।

ਗੁਰਮੁਖਿ ਸਿਖੁ ਗੁਰੂ ਗੁਰ ਚੇਲਾ ॥੨੦॥

Sachaa Raajaa

Satgur sachaa paatsaah, sadh sangat sach takhat
suhelaa.

Sach sabad taksaal sach, asht-dhaat ik paaras melaa.

Sachaa abchal raaj hai, sach mahal navahaan
navelaa.

Sachaa Hukum vartadaa, sachaa amar sacho ras
kelaa.

Sachee sifat salaah sach, sach salaahan amrit
velaa.

Sachaa Gurmukh panth hai, sach updes na garab-
gahelaa.

Aasaa vich niraas gat, sachaa khel mel sach
khelaa.

Gurmukh Sikh Guru Gur chelaa. 20.

24. Satguru, the True King

The Satguru (Guru Arjan) is a True King; the congregation (Sadh-sangat) is his true and blissful court (Darbar).

The school of the Holy Word is blessed; it transmutes the base metals into gold like the Philosopher's stone.

The Satguru's reign is ever-lasting; it is like a tranquil and happy mansion.

The command of the Guru is true; the disciple who obeys it feels blissful.

The praise of God is supreme; True Sikhs should praise the Lord (the embodiment of Truth) at dawn.

The Path of the Guru-oriented is True; the message of the Guru is free from pride or fear.

The temper of the devotees is poised; they are unattached and live in hope. Their dealings are honest.

Those who love the Guru, become like the Guru¹; likewise, the Guru is equally affectionate to his disciple.

18.20

1. This refer to Guru Angad or Guru Amardas or Guru Ramdas.

25. ਸਤਿਗੁਰ ਮਹਿਮਾ

ਸਤਿਗੁਰ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਗੁਣ ਕਰਿ ਬਖਸੈ ਅਵਗੁਣਿਆਰੇ ।

ਸਤਿਗੁਰੁ ਪੂਰਾ ਵੈਦੁ ਹੈ ਪੰਜੇ ਰੋਗ ਅਸਾਧ ਨਿਵਾਰੇ ।

ਸੁਖ ਸਾਗਰੁ ਗੁਰਦੇਉ ਹੈ ਸੁਖ ਦੇ ਮੋਲਿ ਲਏ ਦੁਖਿਆਰੇ ।

ਗੁਰ ਪੂਰਾ ਨਿਰਵੈਰੁ ਹੈ ਨਿੰਦਕ ਦੋਖੀ ਬੇਮੁਖ ਤਾਰੇ ।

ਗੁਰੁ ਪੂਰਾ ਨਿਰਭਉ ਸਦਾ ਜਨਮ ਮਰਣ ਜਮ ਡਰੈ ਉਤਾਰੇ ।

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ਹੈ ਵਡੇ ਅਜਾਣ ਮੁਗਧ ਨਿਸਤਾਰੇ ।

ਸਤਿਗੁਰੁ ਆਗੂ ਜਾਣੀਐ ਬਾਹ ਪਕੜਿ ਅੰਧਲੇ ਉਧਾਰੇ ।

ਮਾਣ ਨਿਮਾਣੇ ਸਦ ਬਲਿਹਾਰੇ ॥੧੯॥

Satgur Mahmaa

Satgur gunee nidhaan hai, gunn kar bakhsai avagunaaray.

Satgur.pooraa vaid hai, panjay rog asaadh nivaaray.
Sukh saagar Gurdev hai, sukh day mel lae dukhaaray.

Gur pooraa nirvair hai, nindak dokhi bemukh taaray.

Gur pooraa nirbhau sadaa, janam maran jum darai utaaray.

Satgur purkh sujaan hai, vaday ajaan mugadh nistaaray.

Satgur aagoo jaaneeai, baah pakar andhlay udhaaray.

Maan nimaanay sad balihaaray 19.

15. The Sat-Guru's Virtues

The Satguru (Nanak) is an ocean of virtue ; he forgives the virtueless with his compassion.

The Satguru is the perfect physician who removes the five incurable diseases¹ with the medicine of "The Holy Name."

The Gurdev² (Arjan) is as an ocean of joy ; he embraces the miserable ones and makes them happy.

The perfect Guru is revengeless ; he saves the egoist, the miserable and the impious, from drowning in the world-ocean (through salvation).

The perfect Guru is fearless ; he removes the fear of death and rebirth, from the minds of His people.

The Satguru (Nanak) is wise, for he liberates both the ignorant and the foolish ones.

The Satguru is the guide who takes the mentally blind or spiritually dormant by the hand and leads them to the goal.

He honours the humble ; I offer my homage to him !
(26.19)

-
1. The five diseases are the five vices of lust, anger, greed, attachment and pride.
 2. Please note that in the first line, the word 'Satguru' stands for Guru Nanak, while 'Gurdev' stands for Guru Arjan, the living Guru, when Bhai Gurdas wrote the above poem.

26. ਗੁਰੂ ਸਰਬ ਤੋਂ ਸਮਰੱਥ ਹੈ

ਦਾਤਾ ਓਹੁ ਨ ਮੰਗੀਐ ਫਿਰਿ ਮੰਗਣਿ ਜਾਈਐ ।
ਹੋਛਾ ਸਾਹੁ ਨ ਕੀਚਈ ਫਿਰਿ ਪਛੋਤਾਈਐ ।
ਸਾਹਿਬੁ ਓਹੁ ਨ ਸੇਵੀਐ ਜਮ ਡੰਡੁ ਸਹਾਈਐ ।
ਹਉਮੈ ਰੋਗੁ ਨ ਕਟਈ ਓਹੁ ਵੈਦੁ ਨ ਲਾਈਐ ।
ਦੁਰਮਤਿ ਮੈਲੁ ਨ ਉਤਰੈ ਕਿਉ ਤੀਰਥਿ ਨਾਈਐ ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਹਜਿ ਸਮਾਈਐ ॥੧੫॥

Guru Sarab to Samrath Hai

Daataa oh na mangeeai, fir mangann jaaeeai.
Hochhaa saah na keechae, fir pachhotaeeai.
Sahib oh na seveeai, jum dand sahaaeai.
Haumai rog na kataee, oh vaid na laaeai.
Durmat mail na utarai, kiu tirath naaeai.
Peer mureedaa pirharee, sukh sahaj samaaeai.
15.

26. Guru, The Benefactor¹

One should not go to a benefactor for charity, if one will have to beg again from another.

One should not go to a bad employer, for one will have to regret in the end.

One should not serve a master who cannot save one from Yama's (death's) punishment.

One should not go to a physician², who cannot cure one of the malady (of the ego).

The bathing at places of pilgrimage is useless, for one cannot wash away, the dirt of duality.³

The love between the Guru and the disciple is extremely beneficial for it brings bliss. 27.15

-
1. If one wants all gifts and boons, one should serve the Guru, for He is the greatest benevolent master, the great physician, the herald of happiness.
 2. Physician here means the spiritual preceptor, who has the power to treat the diseases of the mind and the soul.
 3. Duality arises out of egoism for then one forgets the essence of divinity inherent in man.

27. ਸਾਂਗ ਵਿਚ ਸਾਬਤਾ ਗੁਰੂ ਕ੍ਰਿਪਾ ਤੇ

ਜਲੁ ਵਿਚਿ ਕਾਗਦ ਲੂਣ ਜਿਉ ਘਿਅ ਚੋਪੜਿ ਪਾਏ ।
ਦੀਵੇ ਵਟੀ ਤੇਲੁ ਦੇ ਸਭ ਰਾਤਿ ਜਲਾਏ ।
ਵਾਇ ਮੰਡਲ ਜਿਉ ਡੋਰ ਫੜਿ ਗੁਡੀ ਓਡਾਏ ।
ਮੁਹ ਵਿਚਿ ਗਰੜ ਦੁਗਾਰੁ ਪਾਇ ਜਿਉ ਸਪੁ ਲੜਾਏ ।
ਰਾਜਾ ਫਿਰੈ ਫਕੀਰੁ ਹੋਇ ਸੁਣਿ ਦੁਖਿ ਮਿਟਾਏ ।
ਸਾਂਗੈ ਅੰਦਰਿ ਸਾਬਤਾ ਜਿਸੁ ਗੁਰੂ ਸਹਾਏ ॥੨੩॥੨੫॥

Saang Vich Saabtaa Guru Kripa Tay

Jal vich kaagad loon jiu, ghiu chopar paae.
Deevay vatee tel day, sabh raat jalaae.
Vaai mandal jiu dor far, guddee udaae.
Muh vich garar dugaar paai, jiu sup laraae.
Raajaa firai fakeer hoi, sunn dukh mitaae.
Saangai andar saabtaa, jis Guru sahaae.23.35

27. Guru's Grace Necessary in a Test¹

As a piece of paper when waxed, stands the test
of time,

As a trimmed lamp will shed its light for longer
hours,

As a person flying a kite in a wind-swept sky
controls it by a string,

And an appropriate antidote can cure a snake-bite,
So a king travelling incognito best observes the
state of his subjects,

It is by such relative supports that the Guru guards
his Sikh. 35.23

-
1. This poem has a reference to the event in Bhai Gurdas's life when he was tested by the Guru. He was sent to buy horses in Kabul. The gold coins given to him looked to him as stones when he went inside to pay the sellers of horses. He ran away from the back of the tent, while the sellers stood outside the entrance. When he did not come back, other Sikhs went inside and found him missing, while the gold coins lying intact in his box which were given to the vendors. Gurdas ran away to Benaras on account of a feeling of guilt. The Guru called him back, and then he composed this poem to show that he had failed in the Guru's test, and sought the pardon of the Guru.

SECTION V

ਗੁਰਮੁਖ

28. ਗੁਰਮੁਖਿ-ਪਰਵਾਣਾ

ਫੁਲਾਂ ਅੰਦਰਿ ਵਾਸੁ ਹੈ, ਹੋਇ ਭਵਰੁ ਲੁਭਾਣਾ ।

ਅੰਬਾਂ ਅੰਦਰਿ ਰਸ ਧਰੈ ਕੋਇਲ ਰਸ ਮਾਣਾ ।

ਮੋਰ ਬਬੀਹਾ ਹੋਇਕੈ ਘਣ ਵਰਸ ਸਿਵਾਣਾ ।

ਖੀਰ ਨੀਰ ਸੰਜੋਗ ਹੋਇ ਕਲੀਕੰਦ ਵਖਾਣਾ ।

ਓਅੰਕਾਰੁ ਅਕਾਰੁ ਕਰਿ, ਹੋਇ ਪਿੰਡ ਪਰਾਣਾ ।

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਵਾਣਾ ॥੨੦॥੨॥

Gurmukh-Parvaanaa

Fulaa andar vaas hai, hoi bhavar lubhaanaa.

Amba andar ras dharai, koil ras maanaa.

Mor babeehaa hoi kai, ghan varas sijhaanaa.

Kheer neer sanjog hoi, kali-kand vakhaanaa.

Oankaar akaar kar, hoi pind paraanaa.

Aapai aap vartadaa, Gurmukh parvaanaa.20.2.

SECTION V
**Guru-Inspired Person
(Gurmukh)**

28. The Guru-Oriented Sikh and the Guru

As perfume is a part of a flower, and the bee is attached to it,

As a mango contains juice, and the nightingale is enthralled by its flavour,

As the drizzle of the rain-clouds allures the peacock and the pied cuckoo,

As water is merged in milk, and as sugar melts in the milk-cake, so

AUNKAR (The Manifest God)¹ permeates a body of clay, and as the Guru attracts the disciple to himself.

The God-oriented Sikh (Gurmukh) then tries to mould himself to the personality of the Guru.²

(2.20)

-
1. The Guru is a messenger of God commissioned for a spiritual mission. The Guru is not God in human form.
 2. The relationship between the Guru and the Sikh is based on spiritual considerations. Like the moth which sacrifices itself over the flame, the Sikh surrenders every thing to the Guru. His aim is to be like the Guru himself.

29. ਗੁਰ ਚੇਲਾ

ਸਬਦੁ ਗੁਰੁ ਗੁਰੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ।
ਚੇਲਾ ਸੁਰਤਿ ਸਮਾਹੁ ਅਲਖੁ ਲਖਾਇਆ ।
ਗੁਰ ਚੇਲੇ ਵੀਵਾਹੁ ਤੁਰੀ ਚੜਾਇਆ ।
ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹੁ ਅਜਰੁ ਜਰਾਇਆ ।
ਸਚਾ ਬੇਪਰਵਾਹੁ ਸਚਿ ਸਮਾਇਆ ।
ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਹੁਕਮੁ ਚਲਾਇਆ ।
ਲਉਬਾਲੀ ਦਰਗਾਹ ਭਾਣਾ ਭਾਇਆ ।
ਸਚੀ ਸਿਫਤਿ ਸਲਾਹਿ ਅਪਿਉ ਪੀਆਇਆ ।
ਸਬਦੁ ਸੁਰਤਿ ਅਸਗਾਹ ਅਘੜ ਘੜਾਇਆ ॥ ੮ ॥

Gur-Chelaa

Sabad' Guru Gur Waah, Gurmukh paaiaa.
Chelaa surtsamaah, Alakh lakhaaiaa.
Gur chelay vivaah, turi charaaiaa.
Gahir gambhir athhaah, ajar jaraaiaa.
Sachaa beparvaah, sach samaaiaa.
Paatsaahaa Paatsaah Hukum chalaaiiaa.
Laubaali dargaah, bhaanaa bhaaiaa.
Sachi sifat salaah, apiu piaaiaa.
Sabad surt asgaah, aghar gharaaiaa.8.

29. The Guru and the Disciple

The Word of the Guru is 'the Guru'. Blessed are the devotees who understand this point.

The disciples through concentrated contemplation of **Sabad** (Holy 'Word') realise the presence of God.

When the disciple gets in tune with the Guru, he attains the final stage of spirituality (liberation).

By becoming sober, mature and conscientious, the disciple obtains the holy treasure.

By being truthful and fearless, the disciple merges in the Truth.¹

The disciple becomes powerful enough to command the highest of Kings.

He surrenders to the Divine will emanating from the care-free court of God.

He drinks the nectar of God's praise and encourages others to drink it too.

By helping others to link their consciousness with the Holy Name², he is able to reform many foolish persons.

3,4

1. Truth stands for God.

2. It is through linking one's consciousness to the Holy Word that one gets the highest bliss.

30. ਗੁਰਮੁਖ

ਸਾਧ ਸੰਗਤਿ ਭਉ ਭਾਉ ਸਹਜੁ ਬੈਰਾਗੁ ਹੈ ।
ਗੁਰਮੁਖ ਸਹਜਿ ਸੁਭਾਉ ਸੁਰਤਿ ਸੁ ਜਾਗੁ ਹੈ ।
ਮਧੁਰ ਬਚਨ ਅਲਾਉ ਹਉਮੈ ਤਿਆਗੁ ਹੈ ।
ਸਤਿਗੁਰ ਮਤਿ ਪਰਥਾਉ ਸਦਾ ਅਨੁਰਾਗੁ ਹੈ ।
ਪਿਰਮ ਪਿਆਲੇ ਸਾਉ ਮਸਤਕਿ ਭਾਗੁ ਹੈ ।
ਬ੍ਰਹਮ ਜੋਤਿ ਬ੍ਰਹਮਾਉ ਗਿਆਨੁ ਚਰਾਗੁ ਹੈ ।
ਅੰਤਰਿ ਗੁਰਮਤਿ ਚਾਉ ਅਲਿਪਤੁ ਅਦਾਗੁ ਹੈ ।
ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਸਦਾ ਸੁਹਾਗੁ ਹੈ ।੧੩੩।

Gurmukh

Saadh sangat bhau bhaau, sahaj bairaag hai.
Gurmukh sahaj subhaau, surt su jaag hai.
Madhur bachan alaau, haumai tiyaag hai.
Satgur mut parthhaau, sadaa anuraag hai.
Piram piyalay saau, mastak bhaag hai.
Brahm jot brahmaau, giaan chiraag hai.
Antar Gurmat chaau, alipat adaag hai.
Vih Ikih charaau, sadaa suhaag hai. 13.3.

30. The Unattached Devotee

Devotees are full of love, and naturally in the midst of the congregation, they become immune from worldly affairs.

The devout spontaneously link their consciousness to the Holy Name.

Their words are sweet, and they are free from egoism.

Following the Guru's instruction, they show affection to one and all.

On account of the divine light, they are capable of giving spiritual knowledge to Brahma¹ and others like him.

Getting inspiration from the Guru's wisdom, they become free from attachment to Maya.

While the world is engrossed in vice, the devotees of the Guru advance steadily on the path of spirituality.

3.13

1. Brahma, one of the Hindu deities.

31. ਸਫਲ ਸਿੱਖ ਕੌਣ ਹੈ ?

ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਸੀਸੁ ਨਿਵਾਇਆ ।
ਗੁਰ ਚਰਣੀ ਚਿਤ ਲਾਇ ਮਥਾ ਲਾਇਆ ।
ਗੁਰਮਤਿ ਰਿਦੈ ਵਸਾਇ ਆਪੁ ਗਵਾਇਆ ।
ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ਭਾਣਾ ਭਾਇਆ ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲਾਇ ਹੁਕਮੁ ਕਮਾਇਆ ।
ਸਾਧ ਸੰਗਤਿ ਭੈ ਭਾਇ ਨਿਜ ਘਰਿ ਪਾਇਆ ।
ਚਰਣ ਕਵਲ ਪਤੀਆਇ ਭਵਰੁ ਲੁਭਾਇਆ ।
ਸੁਖ ਸੰਪਟ ਪਰਚਾਇ ਅਪਿਓ ਪੀਆਇਆ ।
ਧੰਨ ਜਣੇਦੀ ਮਾਇ ਸਹਿਲਾ ਆਇਆ ।੨੦।

Safal Sikh Kaun Hai ?

Satgur sarni jaae, sees nivaaiaa.
Gur charni chit laai, mathhaa laajaa.
Gurmat ridai vasaai, aap gavaaiaa.
Gurmukh sahaj subhaai, bhanaa bhaaiaa.
Sabad surt livlaai, Hukum kamaaiaa.
Sadh sangat bhae bhaai, nij ghar paaiaa.
Charan kaval pateeaai, bhavar lubhaaiaa.
Sukh sanpat parchaai, apio peeaiaa.
Dhan janedee maai, sahilaa aaiaa. 20.

31. Qualities of The God-Oriented (Gurmukh)

The Guru-oriented seeks the shelter of the Guru and reverently bows his head to him.

With great devotion, he prostrates before the Guru. He heartily accepts the Guru's wisdom, and gives up his ego¹.

He spontaneously surrenders himself to the will of God.

He links his consciousness to the Guru's hymns, and obeys his commands.

With his love and devotion to the congregation (Sadh-Sangat), he understands his real self.

Like the moth's love for the flame, he feels deeply attracted to the Guru's presence.

Being imbued with the Holy Name, he drinks the nectar of love.

Blessed is the mother of the Sikh ; her life has been spiritually fulfilled². 3.20

-
1. Surrender to the Guru in body, mind and soul. This is the passport to spiritual achievement.
 2. Her life has been successful, because she has given birth to a noble soul.

32. ਗੁਰਮੁਖਾਂ ਦੀ ਨਿਤ ਕ੍ਰਿਯਾ

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿਕੈ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਇ ਨਵੰਦੇ ।
ਸਹਜਿ ਸਮਾਪਿ ਅਗਾਪਿ ਵਿਚਿ ਇਕ ਮਨਿ ਹੋਇ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ ।
ਮਥੈ ਟਿਕੇ ਲਾਲ ਲਾਇ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ ।
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਸਤਿਗੁਰ ਬਾਣੀ ਗਾਵਿ ਸੁਣੰਦੇ ।
ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਮਾਨ ਗੁਰ ਸੇਵਾ ਗੁਰਪੁਰਬ ਕਰੰਦੇ ।
ਸੰਝੈ ਸੋਦਰੁ ਗਾਵਣਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ ।
ਰਾਤੀ ਕੀਰਤਿ ਸੋਹਿਲਾ ਕਰਿ ਆਰਤੀ ਪਰਸਾਦੁ ਵੰਡੰਦੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖੰਦੇ ॥ ੩ ॥

Gurmukhaa Di Nit Kiryaa

Amrit velay uthhkai, jaae andar dariaai navanday.
Sahij samaadh agaadh vich, ik man hoi Gur jaap
japanday.

Mathay tikay laal laai, sadh-sangat chal jaai
bahanday.

Sabad surt liv leen hoi, satgur bani gaav sunanday.
Bhaae bhagat bhai vartmaan, Gur seva Gur-purab
karanday.

Sanjhay sodar gaavna, mun meele kar mel
milanday.

Raati Kirat Sohila, kar Aarti parsaad vadanday.
Gurmukh sukh fal piraam chakhanday. 3.

32. Routine of The God-inspired

Rising early at dawn, the Guru-oriented devotees take their bath¹.

In silence and concentration, they are completely engrossed inwardly chanting the Holy Name.

Then they proceed to the place of the congregation, their brows shining with holiness.

There, being in tune with the Guru's Word, they either sing or listen to the hymns.

They are imbued with devotion; they serve the Guru and celebrate the Sikh festivals.

In the evening, they sing **Sodar**, even as their hearts beat in unison with the assembled devotees.

At bed-time, they recite the **Kirtan-Sohla** and Arti, and distribute the consecrated food.²

The Guru-oriented by such holy preoccupation, taste the fruits of love and happiness. (6.3)

1. Taking a bath would imply a dip in the nectar of Gurbani.

2. It appears that the preparation of **Karah-parsad** (the consecrated food), and its distribution was also a part of the routine of the devoted Sikhs in those times.

33. ਘਰਬਾਰੀ ਜੀਵਨ ਮੁਕਤ

ਗੁਰਮੁਖਿ ਮਿਠਾ ਬੋਲਣਾ ਜੋ ਬੋਲੈ ਸੋਈ ਜਪੁ ਜਾਪੈ ।
ਗੁਰਮੁਖਿ ਅਖੀ ਦੇਖਣਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ਧਰੈ ਆਪੁ ਆਪੈ ।
ਗੁਰਮੁਖਿ ਸੁਣਨਾ ਸੁਰਤਿ ਕਰਿ ਪੰਚ ਸਬਦੁ ਗੁਰ ਸਬਦਿ ਅਲਾਪੈ ।
ਗੁਰਮੁਖਿ ਕਿਰਤਿ ਕਮਾਵਣੀ ਨਮਸਕਾਰੁ ਡੰਡਉਤਿ ਸਿਵਾਪੈ ।
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਪਰਦਖਣਾ ਪੂਰਨ ਪਰਤਾਪੈ ।
ਗੁਰਮੁਖਿ ਖਾਣਾ ਪੈਨਣਾ ਜੋਗ ਭੋਗ ਸੰਜੋਗ ਪਛਾਪੈ ।
ਗੁਰਮੁਖਿ ਸਵਣੁ ਸਮਾਧਿ ਹੈ ਆਪੇ ਆਪਿ ਨ ਥਾਪਿ ਉਥਾਪੈ ।
ਘਰਬਾਰੀ ਜੀਵਨ ਮੁਕਤਿ ਲਹਿਰਿ ਨਹੀਂ ਭਵ ਲੋਭ ਬਿਆਪੈ ।
ਪਾਰਿ ਪਏ ਲੰਘਿ ਵਰੈ ਸਰਾਪੈ ॥੧੮॥

Ghar-baari Jivan-Mukt

Gurmukh mithha bolnaa, jo bolai soee jup jaapai.
Gurmukh akhee dekhnaa, Brahm dhiaan dharai
aap aapai.

Gurmukh sunanaa surt kar, panch sabad Gur
sabad alaapai.

Gurmukh kirt kamaavane, namskaar dandaut
sijhaapai.

Gurmukh maarg chalnaa, pardakhnaa pooran
partaapai.

Gurmukh khaanaa painanaa, jog bhog sanjog
pachhaapai.

Gurmukh savan samaadh hai, apay aap na thhap
uthhaapai.

Gharbaari jivan-mukt, lahar nahee bhav lobh
biaapai.

Paar pae langh varai saraapai. 18.

33. The God-inspired House- holder

The "God-inspired" use sweet words; whatever they utter is prompted by divine love.

The God-inspired have glimpsed their Lord, and realise his presence¹ within themselves.

They sing the Guru's hymns, and listen to them with their inner consciousness².

They earn their living with their own hands, and bow their heads to the Guru with great reverence. The God-inspired walk towards the Guru's house with devotion and circle round it.

They know the traditions of eating, dressing, friendship and family life.

They, seeming asleep, are in a state of meditation (trance) and are free from distractions.

In their family-life, they feel liberated, for they are rid of fear and greed.

They are above worldly blessings and curses³.

6.18

1. Meditation or communion with God.

2. The words — Panch-Sabad — mean the sacred or cosmic music. The melody resounds within them.

3. They are unmindful of the world's attractions and distractions.

34. ਗੁਰਸਿਖ ਕਾਮੀ ਨਹੀਂ

ਲਖ ਕਾਮਣਿ ਲਖ ਕਾਮ ਰੂਪ ਲਖ ਕਾਮਣਿਆਰੀ ।

ਸੰਗਲਦੀਪਹੁੰ ਪਦਮਣੀ ਬਹੁ ਰੂਪਿ ਸੀਗਾਰੀ ।

ਮੋਹਣੀਆ, ਇੰਦ੍ਰਾਪੁਰੀ ਅਪਛਰਾਂ ਸੁਚਾਰੀ ।

ਹੁਰਾਂ ਪਰੀਆਂ ਲਖ ਲਖ ਬਾਹਿਸਤ ਸ੍ਵਾਰੀ ।

ਲੱਖ ਕਉਲਾਂ ਨਵ ਜੋਬਨੀ ਲਖ ਕਾਮ ਕਰਾਰੀ ।

ਗੁਰਮੁਖਿ ਪੋਹਿ ਨ ਸਕਨੀ ਸਾਧ ਸੰਗਤ ਭਾਰੀ ॥੨॥

Gur-Sikh Kaamee Nahee

Lakh Kaaman lakh kaam roop lakh kaamanaari.

Sangaldeepah Padmani, bah roop seengaari.

Mohineea Indraapuri, apchharaa suchaari.

Hoorah pareeaa lakh lakh, baahist savaari.

Lakh Kaulaa nav jobni, lakh kaam karaari.

Gurmukh poh na sakani, Sadh sangat bhaari. 2.

34. The God-Oriented, Free From lust

Millions of damsels, enchantresses of Kamrup¹,
lustful maidens, Sri Lanka's² bewitching beauties
with alluring make-up,

Celestial paragons, angelic virtuous virgins,

Beauties of paradise, fairies of heaven.

Millions of nymphs, youthful and trained in dalli-
ance :

All these cannot even touch the Guru-oriented,
for he has been fortified³ in the company of the
holy. 38.2

1. Kamrup is the name of a district in Assam, in the north-east of India. When Guru Nanak visited this region early in the first decade of the 16th century, his disciple, named Mardana, fell a victim to the magic of a sorceress named Nur Shah. Guru Nanak released his disciple from the spell and reformed the evil woman and her friends.
2. Sri Lanka, formerly called Ceylon, was regarded as a land of beautiful women. When Guru Nanak visited this country, its King, Raja Shivrabh, sent some dancing girls to test the Guru. When they failed to seduce him, they left, bowing to him in reverence. Raja Shivrabh then became a disciple of Guru Nanak.
3. The company of the holy men or the congregation is a sort of fence which guards the devotee and prevents lewd women from entering its portals. Ascetics and yogis are easy targets of such women, because the former are isolated and remain celibate, bound by traditional rules or compulsion.

SECTION VI

ਸਿਖ

35. ਜੀਵਨ ਮੁਕਤਿ ਦੀ ਕਰਨੀ

ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸੁਣ ਅੰਦਰਿ ਸਿਆਣਾ ਬਾਹਰਿ ਭੋਲਾ ।
ਸਬਦ ਸੁਰਤਿ ਸਾਵਧਾਨ ਹੋਇ ਵਿਣੁ ਗੁਰ ਸਬਦ ਨ ਸੁਣਈ ਬੋਲਾ ।
ਸਤਿਗੁਰ ਦਰਸਨੁ ਦੇਖਣਾ ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਅੰਨਾ ਖੋਲਾ ।
ਵਾਹਿਗੁਰੂ ਗੁਰੁ ਸਬਦੁ ਲੈ ਪਿਰਮ ਪਿਆਲਾ ਚੁਪਿ ਚਬੋਲਾ ।
ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਚਰਣ ਧੋਇ ਚਰਣੋਦਕ ਝੋਲਾ ।
ਚਰਣ ਕਵਲੁ ਚਿਤੁ ਭਵਰੁ ਕਰਿ ਭਵਜਲ ਅੰਦਰ ਰਹੈ ਨਿਰੋਲਾ ।
ਜੀਵਣਿ ਮੁਕਤਿ ਸਚਾਵਾ ਚੋਲਾ ॥੧੭॥

Jiwan Mukht Di Karni

Gur-sikhi Gur sikh sunn, andar siaanaa baahar bholaa.

Sabad surt saavdhaan hoi, vin Gur sabad na sunahi bolaa.

Satgur darsan dekhnaa, sadh-sangat vin annaa kholaa.

Waheguru Gur sabad lai, piram piyaalaa chup chabolaa.

Pairi pai paakhaak hoi, charan dhoi charnodak jholaa.

Charan kaval chit bhavar kar, bhavjal andar rahai nirolaa.

Jeevan mukt sachaaava cholaa. 17.

SECTION VI

The Sikh

35. Gur-Sikh, A Blessed Soul

The Gur-Sikh who listens to the instructions of the Guru, appears simple outside, but is wise within.

Linking his consciousness to the Guru's hymns, his mind becomes closed to every thing else.

His eyes are fixed on the Guru, and when seated in the midst of the sangat (congregation), he becomes oblivious of all else.

As he recites "Waheguru", he quietly drinks the cup of the nectar of divine love.

He bows to the feet of the Guru and mentally bathes in their dust¹; he washes the feet of the Guru and acknowledges the new-found spirituality of the water.

Like the moth which loves the flame, he is in love with the presence of the Guru and remains clean in the rough and tumble of the world.

He is liberated while alive, for his life has been blessed.²

4.17

1. Applying the dust of the feet of the Guru to one's forehead is symbolic of invoking the grace of the Guru.

2. He has achieved salvation, which is the goal of his life.

36. ਘਰਬਾਰੀ ਸਿਖ ਦੀ ਰਹਿਣੀ

ਬਾਵਨ ਚੰਦਨ ਆਖੀਐ ਬਾਹਲੇ ਬਿਸੀਅਰੁ ਤਿਸੁ ਲਪਟਾਹੀ ।
ਪਾਰਸੁ ਅੰਦਰਿ ਪਥਰਾਂ ਪਥਰ ਪਾਰਸ ਹੋਇ ਨ ਜਾਹੀ ।
ਮਣੀ ਜਿਨ੍ਹਾਂ ਸਪਾਂ ਸਿਰੀਂ ਓਇ ਭਿ ਸਪਾਂ ਵਿਚਿ ਫਿਰਾਹੀ ।
ਲਹਰੀ ਅੰਦਰਿ ਹੰਸੁਲੇ ਮਾਣਕ ਮੋਤੀ ਚੁਗਿ ਚੁਗਿ ਖਾਹੀ ।
ਜਿਉ ਜਲ ਕਵਲ ਅਲਿਪਤੁ ਹੈ ਘਰਿਬਾਰੀ ਗੁਰ ਸਿਖ ਤਿਵਾਹੀ ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਹੋਇ ਜੀਵਨੁ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਵਾਹੀ ।
ਸਾਧ ਸੰਗਤਿ ਕਿਤੁ ਮੁਖਿ ਸਾਲਾਹੀ ॥੧੫॥

Gharbaari Sikh Di Rahni

Baawan chandan aakhiai, baahlay biseear tis
laptaahi.

Paaras andar patharaa, pathar paaras hoi na jaahi.
Manni jinhaa sappaa siri, oi bhi sappaa vich firaahi.
Lahri andar hanslay, maanak moti chug chug
khaahi.

Jiu jal kaval alipat hai, gharbaari Gur-sikh tivaahi.
Aasa vich niraas hoi, jeevan mukt jugat jivaahi;
Saadh-sangat kit mukh saalaahi. 15.

36. The Sikh Family-man

Like a Sandal-wood tree, wrapped by snakes,¹ the Sikh lives in his home undisturbed by worldly evils.

He is a Philosopher's stone (**Paras**) unaffected by other stones which lie besides.

Like the serpent with the jewel in his crest, the Sikh is like other men, but with a difference.

Like the swan floating on the waves and picking up pearl-drops, the Sikh moves in the world, seeking the best virtues.

Like the lotus-blossom, unwetted by the water, the Sikh lives unattached in his house-hold.

He lives in the world inspired by noble thoughts like one liberated in spirit.

Beyond all praise is the company of such holy men. 6.15

1. There is a traditional belief that the sandal-wood tree is surrounded by snakes who feel cooled by its fragrance.

37. ਗੁਰਸਿਖ ਕਉਣ ਸਦਾਵੇ

ਗੁਰਮੁਖਿ ਜਨਮ ਸਕਾਰਥਾ ਗੁਰ ਸਿਖ ਮਿਲਿ ਗੁਰਸਰਣੀ ਆਇਆ ।
ਆਦਿ ਪੁਰਖ ਆਏਸੁ ਕਰਿ ਸਫਲ ਮੂਰਤਿ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ।
ਪਰਦਖਣਾ ਡੰਡਉਤ ਕਰਿ ਮਸਤਕੁ ਚਰਣ ਕਮਲ ਗੁਰ ਲਾਇਆ ।
ਸਤਿਗੁਰੁ ਪੁਰਖ ਦਇਆਲ ਹੋਇ ਵਾਹਿਗੁਰੂ ਸਚ ਮੰਤ੍ਰ ਸੁਣਾਇਆ ।
ਸਚ ਰਾਸਿ ਰਹਰਾਸਿ ਦੇ ਪੈਰੀਂ ਪੈ ਜਗੁ ਪੈਰੀਂ ਪਾਇਆ ।
ਕਾਮੁ ਕਰੋਧੁ ਵਿਰੋਧੁ ਹਰਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਤਜਾਇਆ ।
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ ।
ਗੁਰਸਿਖਿ ਲੈ ਗੁਰਸਿਖੁ ਸਦਾਇਆ ॥੩॥

Gur-Sikh Kaun Sadaavay

Gurmukh janam sakarthaa, Gur-sikh mil Gur-sarni aaiaa.

Aad purkh aades kar, safal moorat Gur darsan paaiaa.

Pardakhnaa dandot kar, mastak charan kamal Gur laaiaa.

Satgur purkh dayaal hoi, Waheguru sach mantra sunaaiaa.

Sach raas Rahraas day, pairi pai jag pairi paaiaa.

Kaam Kirodh Virodh har, Lobh Moh Ahankar tajaiaa.

Sat Santokh, Dayaa Dharam, Naam Daan Ishnaan driraaiaa.

Gur-sikh lai Gur-sikh sadaaiaa. 3.

37. Gur-Sikh's Qualities

The life of the Guru-oriented person is blessed, for in the company of the Sikhs, he makes his homage to the Guru.

Having placed his head at the feet of the Guru, he has perceived the Guru.¹

He circumambulates and bows and places his forehead at the feet of the Guru.

The Guru benevolently tells him to recite the mantra of "Waheguru".²

The Sikh adopts the Guru's Holy Path ; first he bowed to the Guru, but now the whole world bows to him.

He has given up lust, anger, enmity, greed, worldly attachment and pride.

He has now acquired the virtues of truth, contentment, compassion and dutifulness and practised remembrance of the Holy Name, charity and purity.

As he acts on the Guru's instructions, he is called a Gur-Sikh. 11.3

1. The glimpse or sight of the Guru gives a sense of peace and joy to the devotee.

2. The word "Waheguru" means "The wonderful Lord".

38. ਗੁਰ ਸਿੱਖਾਂ ਦਾ ਨਿੱਤ ਨੇਮ

ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਪਿਛਲ ਰਾਤੀ ਉਠਿ ਬਹਿੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਸਰਿ ਨਾਵੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਹੁਇ ਇਕ ਮਨਿ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਜੁੜੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਗੁਰਬਾਣੀ ਨਿਤਿ ਗਾਇ ਸੁਣੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ ।
ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰੰਦੇ ।
ਗੁਰ ਸੇਵਾ ਫਲੁ ਸੁਫਲੁ ਫਲੰਦੇ ॥੨॥

Gur-Sikhaa Da Nit-Nem

Kurbaani tinaa Gur-sikhaa, pichhal raati uthh bahanday.

Kurbaani tinna Gur-sikhaa, Amrit velai sirr naa-vanday.

Kurbaani tinaa Gur-sikhaa, hoi ik man Gur jaap japanday.

Kurbaani tinaa Gur-sikhaa, sadh-sangat chal jaai juranday.

Kurbaani tinaa Gur-sikhaa, Gurbani nit gaai sunanday.

Kurbaani tinaa Gur-sikhaa, mun meele kar mel milanday.

Kurbaani tinaa Gur-sikhaa, bhaae bhagat Gur-purab karanday.

Gur sewaa fal safal falanday.2.

38. Daily schedule of a Gur-Sikh

I bow to these Sikhs who wake up at dawn for meditation.

I bow to those Sikhs who bathe early in the morning.

I bow to those Sikhs who recite the Holy Name with concentration.

I bow to the Sikhs who walk to participate in the congregation.

I bow to those Sikhs who sing or listen to the Guru's hymns daily.

I bow to those Sikhs who find good Sikhs and befriend them.

I bow to those Sikhs who perform sincere worship and celebrate the Sikh festivals.¹

By serving the Guru, their lives become fruitful and blessed. 12.2

1. Sikh festivals are the birth and death anniversaries of the Gurus and other historical events. They are occasions for rededication and not for fun and frolic.

39. ਗੁਰਸਿੱਖ ਅਪਰਸ ਹੈ

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ ।

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰ ਨਾਰੀ ਦੇ ਨੇਤਿ ਨ ਜਾਵੈ ।

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰਦਰਬੈ ਨੋ ਹਥੁ ਨ ਲਾਵੈ ।

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਪਰਨਿੰਦਾ ਸੁਣਿ ਆਪੁ ਹਟਾਵੈ ।

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸੁ ਕਮਾਵੈ ।

ਹਉ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਇਆ ਥੋੜਾ ਸਵੈ ਥੋੜਾ ਹੀ ਖਾਵੈ ।

ਗੁਰਮੁਖਿ ਸੋਈ ਸਹਜਿ ਸਮਾਵੈ ॥ ੪ ॥

Gursikh Apars Hai

Hau tis ghol ghumaaiaa, Gurmat ridai garibi aavai.

Hau tis ghol ghumaaiaa, par naari day ner na jaavai.

Hau tis ghol ghumaaiaa, pardarbe no hath na laavai.

Hau tis ghol ghumaaiaa, parnindaa sun aap hataavai.

Hau tis ghol ghumaaia, Satgur daa updes kamaavai.

Hau tis ghol ghumaaia, thora savai thora hi khaavai.

· Gurmukh soee sahaj samaavai. 4.

39. An Ideal Sikh

I am ready to sacrifice myself to the one who following the Guru's teaching remains humble.

I pay homage to the one who refuses to go near the bed of another woman.

I pay homage to the one who does not touch the property (wealth) of another person.

I pay homage to the one who avoids listening to the slander of others.¹

I pay homage to the one who practises the Guru's instructions.

I pay homage to the one who sleeps little and eats little.

A person who leads such a life attains the state of spiritual bliss. 12.4

1. Slander or gossip is a waste of time and leads to evil thoughts. As such it is forbidden to a Gur-Sikh.

40. ਸਿੱਖ ਦੀ ਨਿੱਤ ਕਮਾਈ

ਪਿਛਲ ਰਾਤੀ ਜਾਗਣਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਏ ।
ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇਕੈ ਭਲਾ ਮਨਾਏ ।
ਥੋੜਾ ਸਵਣਾ ਖਾਵਣਾ ਥੋੜਾ ਬੋਲਣੁ ਗੁਰਮਤਿ ਪਾਏ ।
ਘਾਲਿ ਖਾਇ ਸੁਕ੍ਰਿਤੁ ਕਰੈ ਵਡਾ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਵਦੇ ਰਾਤਿ ਦਿਹੈ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਏ ।
ਸਬਦ ਸੁਰਤਿ ਪਰਚਾ ਕਰੈ ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨ ਪਰਚਾਏ ।
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥ ੧੫ ॥

Sikh Di Nit Kamaaee

Pichhal raati jaagnaa, Naam Daan Ishnaan dirraae.
Mitha bolan niv chalan, hathau dekey bhalaa
manaee.

Thoraa savnaa khaavnnaa, thoraa bolan Gurmat
paae.

Ghaal khaai sukrit karai, vadaa hoi na aap
ganaae.

Sadh sangat mil gaavday, raat dihai nit chal chal
jaae.

Sabad surt parchaa karai, Satgur parchai man
parchaae.

Aasaa vich niraas valaae. 15.

40. The Sikh way of Life

At dawn, a Sikh wakes up and practises meditation, charity and purity;

He is soft-spoken, humble, benevolent and feels grateful to any others who accept his help.

He sleeps little, eats little and speaks little, and adopts the Guru's teaching.

He makes a living through honest labour and gives in charity, and though respected he does not think highly of himself.¹

He joins the congregation both morning and evening, and participates in hymn-singing.

He links his mind to the spirit of Gurbani, and feels grateful to the Guru.

His spontaneous devotion is self-less, for it is inspired by the sheer love of the Guru. 28.15

1. Though greatly honoured, he feels humble; he is not puffed up by praise.

41. ਗੁਰਸਿੱਖ ਲੋਭੀ ਨਹੀਂ

ਸੋਇਨਾ ਰੁਪਾ ਲਖ ਮਣਾ ਲਖ ਭਰੇ ਭੰਡਾਰਾ ।
ਮੋਤੀ ਮਾਣਿਕ ਹੀਰਿਆਂ ਬਹੁ ਮੋਲ ਅਪਾਰਾ ।
ਦੇਸ ਵੇਸ ਲਖ ਰਾਜ ਭਾਗ ਪਰਗਟੇ ਹਜ਼ਾਰਾ ।
ਰਿਧੀ ਸਿਧੀ ਜੋਗ ਭੋਗ ਆਭਰਣ ਸੀਂਗਾਰਾ ।
ਕਾਮਧੇਨੁ ਲਖ ਪਾਰਿਜਾਤ ਚਿੰਤਾਮਣਿ ਪਾਰਾ ।
ਚਾਰ ਪਦਾਰਥ ਸਗਲ ਫਲ ਲਖ ਲੋਭ ਉਭਾਰਾ ।
ਗੁਰ ਸਿਖ ਪੋਹ ਨ ਹੰਘਨੀ ਸਾਧ ਸੰਗਿ ਉਧਾਰਾ ॥੪॥

Gurmukh Lobhi Nahee

Soinaa rupaa lakh mannaa, lakh bharay bhandaaaraa.
Motee maanak heeriaa, bahu mol apaaraa.
Des ves lakh raaj bhaag, pargannay hazaaraa.
Ridhee sidhee jog bhog, aabharan seengaaaraa.
Kamdhen lakh paarjaat, chintaaman paaraa,
Chaar padaarath sagal fal, lakh lobh ubhaaraa.
Gur Sikh poh na hangani, sadh sang udhaaraa. 4.

41. Gur-Sikh, Free from Greed*

Gold and silver, piled in millions of tons,
Pearls, gems and diamonds, numerous and invaluable, *

Thousands of countries, beautiful robes, regal paraphernalia and produce of provinces,

Numerous occult powers, achievements of Yoga, luxuries, jewellery and decorations,

Millions of Kamdhen cows¹, Parjat trees² and pieces of Chintamani³,

The four boons⁴, all sort of fruits, and valuable possessions :

None of these can allure the Gur-Sikh, for he enriches himself by the company of the holy. 38.4

*Worldly goods and powers have no attraction for the true Sikh. He is content with the wealth of the Holy Name gained in the company of holy men or the congregation.

1. According to Indian mythology, Kamdhen cow has the power to grant all sort of boons.
2. Parjat tree of heaven is said to be able to fulfil all one's needs and desires.
3. Chinta-mani is a precious stone which has the power to satisfy all one's wishes.
4. The four boons are : **Dharam** (fulfilment of duties), **Arath** (economic well-being), **Kam** (fulfilment of desires), **Moksha** (salvation) ; these are the main objectives of human life.

42. ਗੁਰ ਸਿੱਖ

ਜਪ ਤਪ ਸੰਜਮ ਸਾਧਨਾ ਹਠ ਨਿਗ੍ਰਹ ਕਰਣੇ ।
ਵਰਤ ਨੇਮ ਤੀਰਥ ਘਣੇ ਅਧਿਆਤਮ ਧਰਣੇ ।
ਦੇਵੀ ਦੇਵਾ ਦੇਹੁਰੇ ਪੂਜਾ ਪਰਵਰਣੇ ।
ਹੋਮ ਜੱਗ ਬਹੁ ਦਾਨ ਕਰਿ ਮੁਖ ਵੇਦ ਉਚਰਣੇ ।
ਕਰਮ ਧਰਮ ਭੈ ਭਰਮ ਵਿਚਿ ਬਹੁ ਜੰਮਣ ਮਰਣੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਦੁਤਰੁ ਤਰਣੇ ॥੧੨॥

Gur-Sikh

Jap tap sanjam saadhanaa, hath nigras karnnay.
Vart nem tirath ghannay, adaatam dharnnay.
Devee devaa dehuray, poojaa parvarnnay.
Hom jag bahu daan kar, mukh ved ucharnnay.
Karam dharam bhai bharam vich, bahu jaman
marnnay.
Gurmukh sukh fal saadh sung, mil dutar tarnnay.
12.

42. Gur-Sikh, Free from Rituals*

Recitations, penances, mortifications, ascetic practices are acts of egoism;

Fasts, rituals, pilgrimages are done for personal ends.

The worship of gods, goddesses is done rigorously,

Through many fire-offerings, religious sacrifices, charity, recitation of Vedas.

Many persons live and die for rituals, good deeds, fears and superstitions.

Only the Guru-oriented get eternal happiness. They ferry across the terrible world-ocean aided by holy company and in the Guru's boat. 38.12

*The Gur-Sikh does not perform rituals ; his life is that of a practical family-man. He leads a virtuous life and associates with holy men.

43. ਗਾਡੀ ਰਾਹ (ਨਿੱਤ ਕ੍ਰਿਯਾ)

ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨ੍ਰਾਵੰਦਾ ।
ਗੁਰ ਕੈ ਬਚਨ ਉਚਾਰਿਕੈ ਧ੍ਰਮਸਾਲਾ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ ।
ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਜਾਇਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ ।
ਸੰਕਾ ਮਨਹੂੰ ਮਿਟਾਇਕੈ ਗੁਰ ਸਿਖਾਂ ਦੀ ਜ਼ੋਵ ਕਰੰਦਾ ।
ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ ਲੈ ਪਰਸਾਦ ਆਣਿ ਵਰਤੰਦਾ ।
ਗੁਰਸਿਖਾਂ ਨੋ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪ ਖਵੰਦਾ ।
ਕਲੀਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਸੰਦਾ ।
ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥੧੧॥

Gaaddi Raah (Nit Kiryaa)

Gursikh| bhalkay uthh kar, amrit velay sar
naavandaa.

Gur kay bachan ucharkai, dharamsaalaa di surt
karandaa.

Sadh sangat vich jaaikai, Gurbanee day preet
sunandaa.

Sankaa manah mitaaikay, Gur-sikhaan di sev
karandaa.

Kirt virt kar dharam di, lai parsaad aan vartandaa.
Gur sikhaan no daye kar, pichhon bachiaa aap
khavandaa.

Kalikaal pargaas kar, Gur chellaa chellaa Gur
sandaa.

Gurmukh gaadee raah chalandaa. 11.

43. The Royal Road to Salvation

The Gur-Sikh rises at dawn and takes a bath;
He recites the Guru's word and proceeds to the
Dharamsal (Gurdwara)¹;

He joins the congregation (Sadh-sangat), and
listens to the Gurbani with devotion.

He rejects the mind's excuses, and goes all out
to serve the Sikhs.

He makes an honest living and brings food for
the congregation.

He first serves the food to other Sikhs, and eats
whatever remains.

Thus he wins glory in this Dark Age, for the
disciple and the Guru are equal in status.²

The Guru-oriented walks steadily on the royal
road³ to salvation. 40.11

-
1. Dharamsal is the name given to the Sikh place of worship,
Later on, it became known as the Gurdwara.
 2. It is the greatness of the Sikh faith that a Sikh can rise
to the status of a Guru.
 3. This is a National High-way—the road which any one
can follow.

SECTION VII

ਸਿੱਖੀ ਕੀ ਹੈ ?

44. ਗੁਰ ਸਿੱਖੀ

ਗੁਰ ਸਿੱਖੀ ਬਾਰੀਕ ਹੈ ਸਿਲ ਚਟਣ ਫਿਕੀ ।
ਤਿੱਖੀ ਖੰਡੇ ਧਾਰ ਹੈ ਉਹੁ ਵਾਲਹੁ ਨਿਕੀ ।
ਭੂਹ ਭਵਿਖ ਨ ਵਰਤਮਾਨ ਸਰਿ ਮਿਕ ਨਮਿਕੀ ।
ਦੁਤੀਆ ਨਾਸਤਿ ਏਤੁ ਘਰਿ ਹੋਇ ਇਕਾ ਇਕੀ ।
ਦੁਆ ਤੀਆ ਵੀਸਰੈ ਸਣ ਕਕਾ ਕਿਕੀ ।
ਸਭੈ ਸਿਕਾ ਪਰਹਰੈ ਸੁਖੁ ਇਕਤੁ ਸਿਕੀ ।੨।

Gur-Sikhi

Gur-Sikhi baareek hai, sil chatan fikee.
Tikhi khanday dhaar hai, uh vaalah nikee.
Bhooh, bhavikh na vartamaan, sir mik namikee.
Duteeyaa naasat et ghar, hoi ikaa ikee.
Duaa teea vesarai, sun kakaa kikee.
Sabhai Sikaa parharai, sukh ikat sikee. 2.

SECTION VII

What is Sikhism ?

44. Sikhism is tough

Sikhism is tough,¹ it is like licking a taste-less rock with the tongue.

It is sharper than the edge of a dagger and finer than a hair.

There is nothing matching it, if we explore the past, the present and the future in value and dimension.²

It involves the annulment of duality and the affirmation of the supremacy of God.

True discipleship rejects the why, when and how of things and the game of numbers.³

It banishes all longings but for **one** great boon of divine bliss.

9.2

-
1. Sikhism, though it involves walking on the middle path between asceticism and indulgence, is difficult to practise. It means remaining unattached in the midst of materialism and family-environment.
 2. Sikhism is unique because its ideal is the attainment of salvation while alive, and in the midst of normal family-life.
 3. Though Sikhism permits the use of reason, it avoids metaphysical complexities, theoretical controversies, and the conflicts of the present-day world.

45. ਗੁਰਮੁਖ ਗੁਣ

ਲੀਹਾ ਅੰਦਰਿ ਚਲੀਐ ਜਿਉ ਗਾਡੀ ਰਾਹੁ ।
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਸਾਧ ਸੰਗੁ ਨਿਬਾਹੁ ।
ਜਿਉ ਧਨ ਸੋਘਾ ਰਖਦਾ ਘਰਿ ਅੰਦਰਿ ਸਾਹੁ ।
ਜਿਉ ਮਿਰਜਾਦ ਨ ਛਡਈ ਸਾਇਰੁ ਅਸਗਾਹੁ ।
ਲਤਾ ਹੇਠਿ ਲਤਾੜੀਐ ਅਜਰਾਵਰ ਘਾਹੁ ।
ਧਰਮਸਾਲ ਹੈ ਮਾਨਸਰ ਹੰਸ ਗੁਰ ਸਿਖ ਵਾਹੁ ।
ਰਤਨ ਪਦਾਰਥ ਗੁਰ ਸਬਦੁ ਕਰਿ ਕੀਰਤਨੁ ਖਾਹੁ ॥੧੪॥

Gurmukh Gunn

Leehaa andar chaleeai, jiu gaadi raah.
Hukam rajaaee chalnaa, sadh sung nibaah.
Jiu dhan soghaa rakhdaa, ghar andar saah.
Jiu maryaad na chhadaee, saair asgaah.
Lataa hethh lataareeai, ajraavar ghaah.
Dharamsaal hai maansar, hans Gur sikh waah
Ratan padaarath Gur sabad, kar kirtan khaah.
14.

45. Tradition of Sikhism

It is good to remain within limits, like a chariot moving along tracks.

It is good for a Sikh to follow the Divine Will and adopt the practices of the congregation.

Even as a wealthy person keeps his money safe in his home,¹

As the sea remains within its confines,²

As the grass can accept trampling on,³

So a congregation represents the Mansarovar lake, where Sikhs become the swans.

The Guru's hymns⁴ are like gems, bubbles in water, which 'swan-like, the Sikhs try to take as they rise.

9.14

1. The Sikh keeps the capital of the Holy Name growing.

2. The Sikh is calm and deep like the sea.

3. The Sikh is humble like the grass.

4. The Sikhs enjoy and relish Kirtan, like the swans picking up precious drops from the Mansarovar lake. Mansarovar lake is situated in the higher Himalayas and swans float on its waters. Some rivers spring from this lake.

46. ਗੁਰ ਸਿੱਖੀ ਬਾਰੀਕ ਹੈ

ਗੁਰਸਿਖੀ ਬਾਰੀਕ ਹੈ ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ।
ਓਥੇ ਟਿਕੇ ਨ ਭੁਣਹਣਾ ਚਲਿ ਨ ਸਕੈ ਉਪਰਿ ਕੀੜੀ ।
ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਤੇਲੁ ਤਿਲਹੁ ਲੈ ਕੋਲੁ ਪੀੜੀ ।
ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮਹੰਸ ਖੀਰ ਨੀਰ ਨਿਰਨਉ ਚੁੰਜਿ ਵੀੜੀ ।
ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਮਾਣਕ ਮੋਤੀ ਚੋਗ ਨਿਵੀੜੀ ।
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਆਸ ਨਿਰਾਸੀ ਝੀੜ ਉਤੀੜੀ ।
ਸਹਜਿ ਸਰੋਵਰਿ ਸਚਖੰਡਿ ਸਾਧ ਸੰਗਤਿ ਸਚ ਤਖਤਿ ਹਰੀੜੀ ।
ਚੜ੍ਹਿ ਇਕੀਹ ਪਤਿ ਪਉੜੀਆ ਨਿਰੰਕਾਰੁ ਗੁਰ ਸਬਦੁ ਸਹੀੜੀ ।
ਗੁੰਗੇ ਦੀ ਮਠਿਆਈਐ ਅਕਥ ਕਥਾ ਵਿਸਮਾਦੁ ਬਚੀੜੀ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜਿ ਅਲੀੜੀ ॥੫॥

Gur-Sikhi Baarik Hai

Gursikhi baareek hai, khanday dhaar galli at
bheeree.
Othhay tikai na bhun-hanna, chal na sakai upar
keeree.
Valah nikee aakhiai, tel tilah lai kolhu peeree.
Gurmukh vansee Paramhans, kheer neer nirnau
chunj veeree.
Sillaa aloonee chatanee, maanak motee chog
niveeree.
Gurmukh maarg chalnaa, aas niraasee jheer
ujheeree.
Sahaj sarovar sach-khand, sadh-sangat sach takhat
hareeree.
Charh ikeeh pat paureeaa, Nirankaar Gur-sabad
saheeree.
Gungay di mathaaceai, akath kathaa wismaad
bacheeree.
Gurmukh sukh fal sahij aleeree. 5.

46. Sikhism, difficult but rewarding

Gur-Sikhi is sharp like the blade of a dagger and narrow like a by-lane.

Even the mosquito cannot move there and the ant cannot crawl in it.

It is thin like a hair or like the sesame-seed crushed into bits.

Those who belong to the family of the Guru-oriented, are like the supreme swans who separate the milk from the water in their bill of wisdom.

The Guru-oriented lick the rock¹; they partake their fill of precious stones².

Treading the path of Sikhism means giving up the material hopes and desires.

The Realm of Truth³ is as a "tank of nectar", while the congregation is representative of the divine throne⁴.

Foregoing worldly attachments, they aspire to attain to the highest stage of divine vision.

Just as a mute person cannot verbally describe the taste of sweets, so the Gur-Sikh is unable to describe the wonderful, blissful nectar.

The Guru-oriented spontaneously enjoy the spiritual fruit.

11.5

1. The devotee likes Sikhism for what it stands for.
2. They pick up the best virtues.
3. The Gurdwara is the Realm of Truth where the Sikhs drink the nectar of Kirtan.
4. The Divine throne is the seat of the Guru in the congregation.

47. ਬੀਰ ਰਸ

ਖੇਤੀ ਵਾੜਿ ਸੁ ਢਿੰਗਰੀ ਕਿਕਰ ਆਸ ਪਾਸ ਜਿਉ ਬਾਗੈ ।
ਸਪ ਪਲੇਟੇ ਚੰਨਣੈ ਬੂਹੇ ਜੰਦ੍ਰਾ ਕੁੱਤਾ ਜਾਗੈ ।
ਕਵਲੈ ਕੰਡੇ ਜਾਣੀਅਨਿ ਸਿਆਣਾ ਇਕੁ ਕੋਈ ਵਿਚਿ ਫਾਗੈ ।
ਜਿਉ ਪਾਰਸੁ ਵਿਚਿ ਪਥਰਾਂ ਮਣਿ ਮਸਤਕਿ ਜਿਉ ਕਾਲੈ ਨਾਗੈ ।
ਰਤਨੁ ਸੋਹੈ ਗਲਿ ਪੋਤ ਵਿਚਿ ਮੈਗਲੁ ਬਧਾ ਕਚੈ ਧਾਗੈ ।
ਭਾਵ ਭਗਤਿ ਭੁਖ ਜਾਇ ਘਰਿ ਬਿਦਰੁ ਖਵਾਲੈ ਪਿੰਨੀ ਸਾਗੈ ।
ਚਰਣ ਕਵਲ ਗੁਜੁ ਸਿਖ ਭਉਰ ਸਾਧ ਸੰਗਤਿ ਸਹਲੰਗੁ ਸਭਾਗੈ ।
ਪਿਰਮ ਪਿਆਲੇ ਦੁਤਰੁ ਝਾਗੈ ॥੨੫॥

Bir-Ras

Kheti waar su dhingree, kikar aas paas jiu baagai.
Sup palaytay chananai, boohay jandraa kuttaa
jaagai.

Kanwalai kanday jaaneeun, siaanaa ik koi vich
faagai.

Jiu paaras vich patharaa, munn mastak jiu kaalai
naagai.

Ratan sohai gal pot vich, maigal badhaa kachay
dhaagai.

Bhav bhagat bhukh jaae ghar, Bidar khavalai
pinnee saagai.

Charan kanwal Gur Sikh bhaur, sadh sangat
sahlung sabhaagai.

Piram piaalay dutar jhaagai.25.

47. Considerations for Survival

As a farm may be protected by a hedge of thorns,
or a garden fenced by a row of Kikar trees.

So snakes, crawling on a sandal-tree protect it
from vandals, as locks and dogs do guard for a
Bank.

As water surrounds the lotus plant, so a group of
people may protect a wise man from a mob.

As a philosopher's stone can lie un-noticed
among ordinary stones, so the jewel in a snake's
head may also be observed by its skin-pattern.

As a gem necklace may be enhanced by a few
pebbles, so an elephant may be controlled by a
cotton rope.

Likewise as Bidar's hunger was satisfied by Lord
Krishna's simple vegetarian dish, so one's hunger
for worldly goods becomes assuaged in a holy
congregation.

For the Sikhs are as moths, inescapably drawn to
the love of the Guru,

With such spirit of sacrifice, it is possible to over-
come all hurdles and challenges.¹ 26.25

1. There is a need for Sikhs to learn the art of defence—the kind of protection provided through martial arts. This is a reference to the need for armed resistance and the fight for survival, which occurred during the Gurudom of the Sixth Master (Guru Hargobind).

48. ਸਿੱਖੀ ਦੀ ਸਿੱਖਯਾ ਤੇ ਰਸ

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਦੀ ਸੇਵਾ ।
ਦਸ ਅਵਤਾਰ ਨ ਸਿਖਿਆ ਗੀਤਾ ਗੋਸਟਿ ਅਲਖ ਅਭੇਵਾ ।
ਵੇਦ ਨ ਜਾਣਨ ਭੇਦ ਕਿਹੁ ਲਿਖਿ ਪੜਿ ਸੁਣਿ ਸਣੁ ਦੇਵੀ ਦੇਵਾ ।
ਸਿਧ ਨਾਥ ਨ ਸਮਾਧਿ ਵਿਚਿ ਤੰਤ ਨ ਮੰਤ ਲੰਘਾਇਨਿ ਖੇਵਾ ।
ਲਖ ਭਗਤਿ ਜਗਤ ਵਿਚਿ ਲਿਖ ਨ ਗਏ ਗੁਰੁ ਸਿਖੀ ਟੇਵਾ ।
ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਸਾਦਿ ਨ ਪੁਜੈ ਲਖ ਲਖ ਮੇਵਾ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸਮੇਵਾ ॥੪॥

Sikhi Di Sikhya Tay Ras

Gursikhi daa sikhnaa, Gurmukh saadh sangat di
sevaa.
Das avtaar na sikhiaa, Geetaa gosht alakh
abhevaa.
Ved na jannan bhed kihu, likh parh sunn sunn devi
devaa.
Siddh Naath na samaadh vich, tunt na munt
langhaain khevaa.
Lakh Bhagat jagat vich, likh na gaae Gur sikhi
tevaa.
Silaa aloonee chatnee, saad na pujai lakh lakh
mevaa.
Saadh sangat Gur sabad samevaa. 4.

48. The Practice of Sikhism

If you want to understand Sikhism, serve the devoted Sikhs in the congregation.

The Ten Hindu Incarnations¹ did not follow this practice, for such a thing is not within the compass of the **Gita** and its interpretations.

The Vedas do not know this secret²; they are concerned with the worship of gods and deities.

The Siddhas, the Naths even in their mystic trances (meditations) could not appreciate the values of Sikhism.

Millions of past saints could not explore the frame-work of the Sikh Path.

To practise Sikhism is like licking a bland brick³, yet its taste to the Sikh is superior to the relish of thousands of fruits.

It is through the company of the holy that one's consciousness gets linked with the **Guru's Word**.

28.4

1. The Ten Incarnations of the Hindu religion are :
Muchh, Kuchh, Virah, Narsingh, Vaman, Parushram, Ramchandra, Krishan, Buddha and Kalki.
2. Voluntary service for other people (Sewa) is a distinct feature of Sikhism.
3. To some, Sikhism appears to be tasteless, but those who know it, find it blissful.

49. ਸਿੱਖੀ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ

ਗੁਰਸਿਖੀ ਦਾ ਸਿਖਣਾ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਸੰਗਤਿ ਸਿਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਲਿਖਣਾ ਗੁਰ ਬਾਣੀ ਸੁਣਿ ਸਮਝੈ ਲਿਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਸਿਮਰਣੈ ਸਤਿਗੁਰੁ ਮੰਤ੍ਰੁ ਕੋਲੁ ਰਸੁ ਇਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਵਰਤਮਾਨੁ ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਬਰਿਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਬੁਝਣਾ ਬੁਝਿ ਅਬੁਝਿ ਹੋਵੈ ਲੈ ਭਿਖੈ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਸਰਿਖੈ ।
ਵਰਤਮਾਨ ਲੰਘਿ ਭੂਰ ਭਵਿਖੈ ॥੫॥

Sikhi Dee Praapati Da Parkaar

Gur-sikhi daa sikhnaa, sabad surt satsangat
sikhai.

Gur-sikhi daa likhnaa, Gur baanee sunn samjhai
likhai.

Gur-sikhi daa simrano, satgur munt kolu ras
ikhai.

Gur-sikhi daa vartmaan, chandan vaas nivaas
birakhai.

Gur-sikhi daa bujhnaa, bujh abujh hovai lai
bhikhai.

Sadh sangat Gur sabad sunn, Naam daan ishnaan
sarikhai.

Vartmaan langh bhoor bhavikhai. 5.

49. Learning Sikhism

Learning Sikhism implies linking one's consciousness to the Holy Word, learnt in the company of holy men.

Writing about Sikhism means writing the Guru's hymns after careful listening and comprehension.¹

Sikh meditation implies drinking the nectar-like juice of the Guru's mantra.

The fragrance of Sikhism is like the sweet smell of the sandal tree which can be experienced at a distance.

The realisation of Sikhism is the humble acceptance of the Holy Name and losing one's identity in it.

The practice of Sikhism is listening to the hymns of the Guru in the congregation with devotion, practising meditation, and doing good works.

In fact the practice of Sikhism acquires a state of equipoise at all times : the past, the present and the future.²

28.5

1. Comprehension does not mean intellectual grasp, but depth-study of Gurbani.

2. This is the stage of **Sahaj** (detachment and bliss).

50. ਸਿੱਖੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ

ਗੁਰਸਿਖੀ ਦਾ ਬੋਲਣਾ ਹੁਇ ਮਿਠ ਬੋਲਾ ਲਿਖੈ ਨ ਲੇਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਚਲਣਾ ਚਲੈ ਭੈ ਵਿਚਿ ਲੀਤੇ ਭੇਖੈ ।
ਗੁਰਸਿਖੀ ਦਾ ਰਾਹੁ ਏਹੁ ਗੁਰਮੁਖਿ ਚਾਲ ਚਲੈ ਸੋ ਦੇਖੈ ।
ਘਾਲਿ ਖਾਇ ਸੇਵਾ ਕਰੈ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਵਿਸੇਖੈ ।
ਆਪੁ ਗਣਾਇ ਨ ਅਪੜੈ ਆਪੁ ਗਵਾਏ ਰੂਪ ਨ ਰੇਖੈ ।
ਮੁਰਦੇ ਵਾਂਗ ਮੁਰੀਦ ਹੋਇ ਗੁਰ ਗੋਰੀ ਵੜਿ ਅਲਖ ਅਲੇਖੈ ।
ਅੰਤੁ ਨ ਅੰਤੁ ਨ ਸੇਖ ਸਰੇਖੈ ॥੬॥

Sikhi Praapati Da Parkaar

Gur-sikhi daa bolnaa, hui mith bolaa likhai na
lekhai.

Gur-sikhi daa chalnaa, chalai bhai vich leetay
bhekhai.

Gur-sikhi daa raah eh, Gurmukh chaal 'chalai so
dekhai.

Ghaal khaai sewaa karai, Gur updes aves
visekhai.

Aap ganaai na aprai, aap gavaae roop na rekhai.

Murday wang mureed hoi, Gur goree varr alakh
alekhai.

Ant na ant na sekh sirekhai. 6.

50. The Sikh's Apprenticeship

The words spoken by a Sikh should be pleasing and sweet, yet he would not feel proud of what he says.

A Sikh should walk in awe of God and adopt the Sikh way of dress.¹

What is the Sikh way of life ? It is walking in the foot-steps of the God-oriented.

The way of the Sikh is to earn an honest living, to serve others and to follow the teachings of the Guru.

He renounces egoism and remains in a state of equipoise.

He surrenders himself to the Guru and tries to attain to an undescribable spiritual state.

Even the Shesh-nag² cannot explain his achievement.

28.6

1. The Sikh dress was current in the times of Bhai Gurdas. It included a shirt, pajama, an under-wear and a turban. As such the Sikh could be distinguished from persons of other religions.
2. According to Indian mythology, Shesh-nag is the thousand-hooded cobra. Even his thousand tongues will not be able to express the blissful condition of a true Sikh.

51. ਸਿੱਖੀ ਪਾ ਕੇ ਉੱਚੇ ਹੋਈਦਾ ਹੈ

ਗੁਰ ਸਿਖੀ ਦਾ ਰੂਪ ਦੇਖਿ ਇਕਸ ਬਾਝੁ ਨ ਹੋਰਸੁ ਦੇਖੈ ।
ਗੁਰ ਸਿਖੀ ਦਾ ਚਖਣਾ ਲਖ ਅੰਮ੍ਰਿਤ ਫਲ ਫਿਕੈ ਲੇਖੈ ।
ਗੁਰ ਸਿਖੀ ਦਾ ਨਾਦੁ ਸੁਣਿ ਲਖ ਅਨਹਦ ਵਿਸਮਾਦ ਅਲੇਖੈ ।
ਗੁਰ ਸਿਖੀ ਦਾ ਪਰਸਣਾ ਠੰਢਾ ਤਤਾ ਭੇਖ ਅਭੇਖੈ ।
ਗੁਰ ਸਿਖੀ ਦੀ ਵਾਸੁ ਲੈ ਹੁਇ ਦੁਰਗੰਧ ਸੁਗੰਧ ਸਰੇਖੈ ।
ਗੁਰ ਸਿਖੀ ਮਰ ਜੀਵਣਾ ਭਾਇ ਭਗਤਿ ਭੈ ਨਿਮਖ ਨਿਮੇਖੈ ।
ਅਲਿਪ ਰਹੈ ਗੁਰ ਸਬਦੁ ਵਿਸੇਖੈ ॥੮॥

Sikhi Paa Kay Uchay Hoeedaa Hai

Gur-sikhi daa roop dekh, ikas baajh na horas
dekhai.
Gur-sikhi daa chakhnaa, lakh Amrit fal fikai
lekhai.
Gur-sikhi daa naad sunn, lakh anhad wismaad
alekhai.
Gur-sikhi daa parsanaa, thhandaa tatta bhekh
abhekhai.
Gur-sikhi dee vaas lai, hui durgund sugund
sarekhai.
Gur-sikhi mar jeevnaa, bhai bhagat bhae nimakh
nimekhai.
Alap rahai Gur sabad visekhai. 8.

51. Sikhism implies Spiritual development*

Those who are aware of the True Image of Sikhism, have a vision of God and no one else.

Those who have tasted Sikhism find the sweetest fruits unpalatable.

Those who have heard the Kirtan of the Sikhs find all other types of alluring music dull.

Those who have felt the impact of Sikhism are impervious to the effects of heat and cold.¹

Those who have smelt Sikhism find the best of perfumes odious.²

Those who have died to the world in the practice of Sikhism³ are full of devotion at all times.

Undefiled by the world, the Sikh remains in communion with the Holy Word. 28.8

* The uniqueness of Sikhism lies in in feeling the presence of God, in drinking the nectar of divine Kirtan and the recitation of the Holy Name. The true Sikh though living in family-environment feels indifferent to worldly possessions and attachments.

1. Heat and cold stand for sorrow and joy respectively.
2. Perfumes include the luxuries of affluent society.
3. This is the final stage of spiritual attainment : salvation while alive.

52. ਸਿੱਖੀ ਦਾ ਕਰਤੱਬ

ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਹੈ ਸਿਖੁ ਸਹਜ ਘਰਿ ਜਾਇ ਖਲੋਵੈ ।
ਗੁਰਮੁਖਿ ਸਚੁ ਰਹਿਰਾਸਿ ਹੈ ਪੈਰੀਂ ਪੈ ਪਾਖਾਕੁ ਜੁ ਹੋਵੈ ।
ਗੁਰੁ ਸਿਖੀ ਦਾ ਨਾਵਣਾ ਗੁਰਮਤਿ ਲੈ ਦੁਰਮਤਿ ਮਲੁ ਧੋਵੈ ।
ਗੁਰੁ ਸਿਖੀ ਦਾ ਪੂਜਣਾ ਗੁਰਸਿਖ ਪੂਜ ਪਿਰਮ ਰਸੁ ਭੋਵੈ ।
ਗੁਰੁ ਸਿਖੀ ਦਾ ਮੰਨਣਾ ਗੁਰ ਬਚਨੀ ਗਲਿ ਹਾਰੁ ਪਰੋਵੈ ।
ਗੁਰੁ ਸਿਖੀ ਦਾ ਜੀਵਣਾ ਜੀਵਦਿਆਂ ਮਰਿ ਹਉਮੈ ਖੋਵੈ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਵਿਲੋਵੈ ॥੯॥

Sikhi daa Kartab

Gurmukh sachaa panth hai, Sikh sahaj ghar jaai
khalovai.

Gurmukh sach rahiraas hai, pairee pai paakhaak
ju hovai.

Gur sikhi daa naavnnaa, Gurmat lai durmut mul
dhovai.

Gur sikhi daa poojnaa, Gur-sikh pooj piram ras
bhovai.

Gur sikhi daa maninaa, Gur bachni gal haar
parovai.

Gur sikhi daa jeevnaa, jeevadiyaa mar haumai
khovai.

Sadh sangat Gur sabad vilovai. 9.

52. Practical Sikhism

The Sikh way of life is perfect, for the Sikh easily reaches the mansion of bliss.

The conduct of the Sikh is praise-worthy, for he is always meek and humble.

Real bath implies the scrubbing and removing of the filth of evil, with the soap of the Guru's teaching.

Worship for the Sikh is in the service for and love for the devotees.

The practice of Sikhism involves putting the garland¹ of the Guru's words round one's neck.

Living according to Sikhism means giving up evil and selfishness.

The Sikh must meditate on the Holy Name in the midst of the congregation. 28.9

1. Wearing the garland of the Guru's words implies compliance with the Guru's teachings.

53. ਸਿੱਖ ਨਿੰਮ੍ਰ ਤੇ ਪਰਉਪਕਾਰੀ ਹੈ

ਧਰਤੀ ਪੈਰਾ ਹੇਠਿ ਹੈ ਧਰਤੀ ਹੇਠਿ ਵਸੰਦਾ ਪਾਣੀ ।
ਪਾਣੀ ਚਲੈ ਨੀਵਾਣ ਨੋ ਨਿਰਮਲੁ ਸੀਤਲੁ ਸੁਪੁ ਪਰਾਣੀ ।
ਬਹੁ ਰੰਗੀ ਇਕ ਰੰਗੁ ਹੈ ਸਭਨਾ ਅੰਦਰਿ ਇਕੋ ਜਾਣੀ ।
ਤਤਾ ਹੋਵੈ ਧੁਪ ਵਿਚਿ ਛਾਵੈ ਨੰਦਾ ਵਿਰਤੀ ਹਾਣੀ ।
ਤਪਦਾ ਪਰਉਪਕਾਰ ਨੋ ਠੰਢੇ ਪਰਉਪਕਾਰ ਵਿਹਾਣੀ ।
ਅਗਨਿ ਬੁਝਾਏ ਤਪਤਿ ਵਿਚਿ ਠੰਢਾ ਹੋਵੈ ਬਿਲਮੁ ਨ ਆਣੀ ।
ਗੁਰੁ ਸਿਖੀ ਦੀ ਏਹ ਨੀਸਾਣੀ ॥੧੩॥

Sikh Nimar Tay Parupkaari Hai

Dharti pairaa heth hai, dharti hethh vasandaa
paanee.

Paanee chalai neevaan no, nirmal seetal sudh
paraanee.

Bah rungi ik rung hai, sabhnaa andar iko jaanee.

Tataa hovai dhup vich, chhavai thandaa virtee
haanee.

Tapdaa parupkaar no, thhunday parupkaar
vihaanee.

Agan bujhaay tapat vich, thhundaa hovai bilam na
aanee.

Gur sikhi di eh nisaanee. 13.

53. Sikhism is altruism

While the earth is trampled over by human feet,
water may lie under its surface unseen.

As water flows to the lowest levels, it can cleanse
and refresh all people.

It can take any colour or get into the shape of any
vessel.

It becomes hot in sunshine and cool in the shade
and is useful in both conditions.¹

Both as hot and cold, it provides comfort to
people.

Even hot water extinguishes fires, though as cold
water, it extinguishes it more easily.

This is the true mark of a Gur-Sikh ! 28.13

1. The distinguishing feature of a Sikh is his altruism. He is helpful to people in any condition; he is ready to serve any one at any time.

54. ਸਿੱਖੀ ਸਰਬ ਸ਼ਿਰੋਮਣੀ ਹੈ

ਲਖ ਜਪ ਤਪ ਲਖ ਸੰਜਮਾ ਹੋਮ ਜਗ ਲਖ ਵਰਤ ਕਰੰਦੇ ।
ਲਖ ਤੀਰਥ ਲਖ ਉਲਖਾ ਲਖ ਪੁਰੀਆ ਲਖ ਪੁਰਬ ਲਗੰਦੇ ।
ਦੇਵੀ ਦੇਵਲ ਦੇਹੁਰੇ ਲਾਖ ਪੁਜਾਰੀ ਪੂਜ ਕਰੰਦੇ ।
ਜਲ ਥਲ ਮਹੀਅਲ ਭਰਮਦੇ ਕਰਮ ਧਰਮ ਲਖ ਫੇਰਿ ਫਿਰੰਦੇ ।
ਲਖ ਪਰਬਤ ਵਣਖੰਡ ਲਖ ਲਖ ਉਦਾਸੀ ਹੋਇ ਭਵੰਦੇ ।
ਅਗਨੀ ਅੰਗੁ ਜਲਾਇਦੇ ਲਖ ਹਿਮੰਚਲਿ ਜਾਇ ਗਲੰਦੇ ।
ਗੁਰੁ ਸਿਖੀ ਸੁਖੁ ਤਿਲੁ ਨ ਲਹੰਦੇ ॥੧੮॥

Sikhi Sarab Shiromani Hai

Lakh jap tap lakh sanjamaa, hom jag lakh varat
karanday.

Lakh tirath lakh oolkha, lakh pureeaa lakh purab
laganday.

Devi deval dehray, laakh pujaari pooj karanday.

Jal thal maheeal bharmday, karam dharam lakh
fer firanday.

Lakh purbat vankhand lakh, lakh udaasi hoi
bhavanday.

Agni ang jalaainday, lakh Himchal jaai galanday.

Gur sikhi sukh til na lahanday. 18.

54. Sikhism is supreme

There are lakhs of persons who do scriptural recitations, penances, austerities, fire-offerings, sacrifices and fasts.

There are lakhs who make pilgrimages and yogic exercises and visit holy spots and participate in religious festivals.

There are lakhs who worship deities and offer prayers in temples, shrines and mausoleums.

There are lakhs who roam over waters and deserts and plains and perform various rituals.

There are lakhs who wander over the mountains and forests, renouncing their families.

There are lakhs who sit near the fire and burn their bodies, while others freeze in the Himalyan snows in vain.

All these persons cannot taste even an iota of the fruitful bliss which the practice of Sikhism brings to the disciple.

28.18

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1. A lakh means a hundred thousand (one-tenth of a million).
 2. Physical mortifications and ritual torments can not destroy the human ego. Such exercises are inhuman and have no spiritual value.

SECTION VIII

ਰਹਿਤ

55. ਕਬਿੱਤ

ਪੂਛਤ ਪਥਿਕ, ਤਿਹ ਮਾਰਗਿ ਨ ਧਾਰੈ ਪਗਿ,
ਪ੍ਰੀਤਮ ਕੈ ਦੇਸ ਕੈਸੇ ਬਾਤਨ ਸੇ ਜਾਈਐ ।
ਪੂਛਤ ਹੈ ਬੈਦ, ਖਾਤ ਔਖਧਿ ਨ ਸੰਜਮ ਸੈ,
ਕੈਸੇ ਮਿਟੈ ਰੋਗ, ਸੁਖ ਸਹਜਿ ਸਮਾਈਐ ।
ਪੂਛਤਿ ਸੁਹਾਗਨਿ ਹੈ, ਕਰਮਿ ਦੁਹਾਗਨਿ ਕੈ,
ਰਿਦੈ ਬਿਭਚਾਰ, ਕਤ ਸਿਹਜਾ ਬੁਲਾਈਐ ।
ਗਾਇ ਸੁਨੈ ਅਖੈ ਮੀਚੈ ਪਾਈਐ ਨ ਪਰਮ ਪਦੁ,
ਗੁਰੁ ਉਪਦੇਸ ਗਹਿ, ਜੋ ਲੋ ਨ ਕਮਾਈਐ ॥੪੩੯॥

Kabit

Poochhat pathhak, tih maarg na dhaarai pug,
Preetam kai des, kaisay baatan say jaaeeai.
Poochhat hai baid, khaat aukhad na sanjam sai,
Kaisay mitai rog, sukh sahij samaaeeai.
Poochhat suhaagan hai, karam duhaagan kai,
Ridai bibhchaar, kat sahijaa bulaaeeai.
Gaai sunai aankhai meechai, paaeeai na param
pad,
Gur updes gah, jo lo na kamaaeeai. 439.

SECTION VIII

Discipline*

55. Importance of Self-discipline

How can the traveller (Sikh) who asks the experts (God-oriented) the way (of spirituality), but does not take even a step, ever reach his destination by mere asking ?

How can the patient who consults the physician, but does not take the medicine or follow instructions, be rid of the disease and regain his health ?

How can an apparently lewd wife, who asks another woman about true love but is full of lust, be loved¹ by her husband ?

How can the Sikh who apparently sings Kirtan or listens to it with closed eyes (hypocritically) find spiritual fulfilment, unless he accepts the Guru's teaching and practises it faithfully ?²

Kabit 439.

*More important than belief in the principles of the Sikh faith is the actual practice of the Guru's teachings. For this purpose, it is necessary for the Sikh to follow the **rahat** (Code of discipline) as laid down by the Gurus.

1. The literal meaning of the word here used—**sej**—is the marriage-bed.
2. Not formal worship, but true devotion is the index of spiritual development.

56. ਕਬਿੱਤ

ਜੈਸੇ ਖਾਂਡੁ ਖਾਂਡੁ ਕਹੈ ਮੁਖਿ ਨਹੀ ਮੀਠਾ ਹੋਇ,
ਜਬ ਲਗ ਜੀਭ ਸ੍ਵਾਦਿ ਖਾਂਡੁ ਨਹੀ ਖਾਈਐ ।
ਜੈਸੇ ਰਾਤ ਅੰਧੇਰੀ ਮੈ ਦੀਪਕ ਦੀਪਕ ਕਹੈ,
ਤਿਮਰ ਨ ਜਾਈ ਜਬ ਲਗ ਨ ਜਰਾਈਐ ।
ਜੈਸੇ ਗਯਾਨ ਗਯਾਨ ਕਹੈ ਗਯਾਨ ਹੂੰ ਨ ਹੋਤ ਕਛੁ,
ਜਬ ਲਗ ਗੁਰ ਗਯਾਨ ਅੰਤਰਿ ਨ ਪਾਈਐ ।
ਤੈਸੇ ਗੁਰੁ ਧਯਾਨ ਕਹੈ ਗੁਰੁ ਧਯਾਨ ਹੂੰ ਨ ਪਾਵਤ,
ਜਬ ਲਗ ਗੁਰੁ ਦਰਸ ਜਾਇ ਨ ਸਮਾਈਐ ॥੫੪੨॥

Kabit

Jaisay khaand khaand kahai, mukh nahee
meethhaa hoi,

Jab lag jeebh suvaad, khaand nahee khaaeai.

Jaisay raat andheri mai, deepak deepak kahai,

Timar na jaeai, jab lag na jaraaeai.

Jaisay gian gian kahai, gian hoo na hot kuchh,

Jab lag Gur gian, antar na paeai.

Taisay Gur dhian kahai, Gur dhian hoo na paavat,

Jab lag Gur daras, jaai na samaaeai. (542)

56. Spirituality is not prattle

Just as by talking about sugar, the mouth cannot be sweetened until sugar is actually put in the mouth and tasted,

Just as by shouting for light on a dark night, darkness cannot vanish till a torch is lit,so,

Just by discussing spiritual matters one does not get enlightened ; one must reflect on the Guru's teachings.

In the same way, by only discussing meditation, one cannot get into a state of bliss ; one has to probe deeper and seek the Guru's grace in the matter.¹

Kabit 542.

-
1. Meditation on the Holy Word links one with the divine consciousness. It requires **sadhana**—spiritual effort—which is to be blessed by the Guru's grace. It is an up-hill task, but the reward is equally great and blissful.

57. ਕਮਲ ਤੇ ਅਲੇਪ

ਜਲ ਵਿਚਿ ਕਵਲੁ ਅਲਿਪਤੁ ਹੈ ਸੰਗਿ ਦੋਖ ਨਿਰਦੋਖ ਰਹੰਦਾ ।
ਰਾਤੀ ਭਵਰੁ ਲੁਭਾਇਦਾ ਸੀਤਲੁ ਹੋਇ ਸੁਗੰਧਿ ਮਿਲੰਦਾ ।
ਭਲਕੇ ਸੂਰਜ ਧਿਆਨੁ ਧਰਿ ਪਰਫੁਲਤੁ ਹੋਇ ਮਿਲੈ ਹਸੰਦਾ ।
ਗੁਰਮੁਖੁ ਸੁਖ ਫਲ ਸਹਸ ਘਰ ਵਰਤਮਾਨ ਅੰਦਰਿ ਵਰਤੰਦਾ ।
ਲੋਕਾਚਾਰੀ ਲੋਕ ਵਿਚਿ ਵੇਦ ਵੀਚਾਰੀ ਕਰਮ ਕਰੰਦਾ ।
ਸਾਵਧਾਨੁ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਜੀਵਨਿ ਮੁਕਤਿ ਜੁਗਤਿ ਵਿਚਰੰਦਾ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵਸੰਦਾ ॥੩॥

Kamal To Alep

Jal vich kaval alipat hai, sung dokh nirdokh
rahandaa.

Raatee bhavar lubhaaidaa, seetal hoi sugand
milandaa.

Bhalkay suraj dhiaan dhar, parfulat hoi milai
hasandaa.

Gurmukh sukh fal sahas ghar, vartamaan andar
vartandaa.

Lokaachaari lok vich, Ved veechaari karam
karandaa.

Saavidhaan Gur gian vich, jeevan mukt jugt
vartanda.

Sadh sangat Gur sabad vasandaa. 3.

37. Lotus-like Living

A lotus remains pure and is unpolluted by its environment.

At night, its nectar is still available to the bumble-bee.

During the day, it faces the sun and enjoys its light and company.

The Guru-oriented, like the lotus, live in the world with poise and remain always available for the Guru's service.¹

Other people think of them as ordinary householders², but religious people know that they are always in touch with the Guru.

The devout are attentive to the Guru's wisdom and are busy in their endeavours for **progress**.³

They are attuned to the Guru's hymns and imbued with its resonant music. 16.3

-
1. The lotus is rooted in the mud of the pond, and yet is clean and beautiful ; so the Sikh lives in the world, but is not soiled by its filth.
 2. The Sikh leads a normal life with his family, and performs his chores like any other person.
 3. Honest discharge of one's duties and obligations is as good as prayer or worship.

58. ਸਿੱਖ ਕੀਹ ਕਰੇ ? ਸਾਧ ਸੰਗ

ਦੇਖਿ ਪਰਾਈਆ ਜੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾ ਧੀਆਂ ਜਾਣੈ ।
ਉਸੁ ਸੁਅਰੁ ਉਸੁ ਗਾਇ ਹੈ ਪਰ ਧਨ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ।
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬ ਦੇਖਿ ਮੋਹੇ ਮੋਹਿ ਨ ਧੋਹਿ ਧਿਛਾਣੈ ।
ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਆਪਹੁ ਬੁਰਾ ਨ ਆਖਿ ਵਖਾਣੈ ।
ਵਡ ਪਰਤਾਪ ਨ ਆਪੁ ਗਣਿ ਕਰਿ ਅਹੰਮੇਉ ਨ ਕਿਸੈ ਰਵਾਣੈ ।
ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਾਇਆ ਰਾਜੁ ਜੋਗੁ ਰਸ ਰਲੀਆ ਮਾਣੈ ।
ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੈ ॥੧੧॥

Sikh Kih Karay ? Sadh-Sung

Dekh paraaeeaa changeeaa, mavaa bhainaa
dhecaa jaanai.

Us sooar us gaai hai, par dhan Hindu
Musalmaanai.

Putr kalitr kutamb dekh, mohay moh na dhoh
dhikaanai.

Ustat nindaa kan sunn, aapah buraa na aakh
vikhaanai.

Vad partaap na aap gunn, kar ahanmeu na kisai
rajhaanai.

Gurmukh sukh fal paaiaa, Raaj jog ras raleeaa
maanai.

Saadh-sangat vitah kurbaanai. 11.

58. Holy Living

The Sikh should regard any beautiful ladies he sees as his mother, sisters or daughters.

He should consider another's wealth as unlawful, as beef is for a Hindu or pork for a Muslim.¹

Seeing his son, wife and relatives, he should not be ensnared by attachment, and refrain from fraud and coercion.

When he listens to the praise or slander of others, he should regard himself as of lesser merit than those others.

He should not think of personal glory, or injure anyone by his high-handedness.

The God-oriented always feel happy; they enjoy the fruit of Raj-yoga², and its bliss.

They pay homage to the holy men (Congregation), through whom they have obtained all these gifts.

29.11

1. Certain foods are prohibited by religion. For example, beef is prohibited to Hindus, and pork to Muslims.

2. Raj-yoga implies princely living combined with a holy life. In this situation, one leads a moral life, but does not feel attached to his family or possessions.

59. ਅਸਲੀ ਯੋਗ, ਸਾਧ ਸੰਗ

ਗੁਰ ਸਿਖ ਜੋਗੀ ਜਾਗਦੇ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ ।
ਕੰਨੀ ਮੁੰਦਰਾ ਮੰਤ੍ਰ ਗੁਰ ਸੰਤਾਂ ਧੂੜਿ ਬਿਭੂਤ ਸੁਲਾਸੀ ।
ਖਿੰਥਾ ਖਿਮਾਂ ਹੰਢਾਵਣੀ ਪ੍ਰੇਮ ਪਤ੍ਰ ਭਾਉ ਭੁਗਤਿ ਬਿਲਾਸੀ ।
ਸਬਦ ਸੁਰਤਿ ਸਿੰਝੀ ਵਜੈ ਡੰਡਾ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰਦਾਸੀ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਗੁਫੈ ਬਹਿ ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਨਿਵਾਸੀ ।
ਹਉਮੈ ਰੋਗ ਅਰੋਗ ਹੋਇ ਕਰਿ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਖਲਾਸੀ ।
ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਸਾਬਾਸੀ ॥੧੫॥

Asli Yog, Sadh-Sung

Gur sikh jogi jaagday, maayaa andar karan
udaasi.

Kanee mundra mantra Gur, santaa dhoor bibhoot
sulaasi.

Khinthaa khimaa handaavane, prem patra bhaau
bhugat bilaasi.

Sabad surt singi vajai, dandaa giaan dhiaan
gurdaasi.

Sadh sangat Gur gufai bah, sahaj samaadh agaadh
nivaasi.

Haumai rog arog hoi, kar sanjog vijog khalaasi.
Sadh sangat gurmat saabaasi. 15.

59. The Real Yogi*

The Gur-Sikhs are the true yogis, for they live unattached, in the midst of maya (worldliness).

The Guru's mantra forms their ear-rings; the dust of saintly feet, their holy ashes.

They don the robe of compassion, and holy company is their spiritual sustenance.

They blow the horn of the hymn of divine consciousness, and keep the staff of spiritual wisdom in their hands, and regard concentration as their store-keeper.

They sit wrapt in meditation in the cave of the Guru's congregation as some of its happy denizens.

They are free from the malady of egoism and are rid of the constraints of union and separation.¹

They are the Blessed, for they have followed the Guru's teachings in the midst of holy company.

29.15

* The Sikh is compared to a Yogi. The paraphernalia of a Yogi is mentioned in terms of the daily routine of the Sikh.

1. This state of equipoise keeps them happy in any condition of life.

SECTION IX

ਸੇਵਾ

60. ਹੱਥਾਂ ਦੀ ਸਫਲਤਾ

ਗੁਰਮੁਖਿ ਹਥਿ ਸਕਥ ਹਨਿ ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ।
ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਪੈਰ ਧੋਇ ਚਰਣਾਂਮਤੁ ਪਾਵੈ ।
ਗੁਰਬਾਣੀ ਲਿਖਿ ਪੋਥੀਆ ਤਾਲ ਮ੍ਰਿਦੰਗ ਰਬਾਬ ਵਜਾਵੈ ।
ਨਮਸਕਾਰ ਡੰਡਉਤ ਕਰਿ ਗੁਰ ਭਾਈ ਗਲਿ ਮਿਲਿ ਗਲਿ ਲਾਵੈ ।
ਕਿਰਤਿ ਵਿਰਤਿ ਕਰਿ ਧਰਮ ਦੀ ਹਥਹੁ ਦੇਕੈ ਭਲਾ ਮਨਾਵੈ ।
ਪਾਰਸੁ ਪਰਸਿ ਅਪਰੰਸਿ ਹੋਇ ਪਰ ਤਨ ਪਰ ਧਨ ਹਥੁ ਨ ਲਾਵੈ ।
ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖ ਪੂਜਕੇ ਭਾਇ ਭਗਤਿ ਭੈ ਭਾਣਾ ਭਾਵੈ ।
ਆਪੁ ਗਵਾਇ ਨ ਆਪ ਗਣਾਵੈ ॥੧੨॥

Hathhaa Di Safaltaa

Gurmukh hathh sakathh hun, sadh sangat Gur kaar kamaavai.

Paani Pakhaa peehnaa, pair dhoi charnaamat paavai.

Gurbaani likh potheeaa, taal mirdang rabaab vajaavai.

Namaskaar dandout kar, Gur bhaaee gal mil gal laavai.

Kirt virt kar dharam dee, hathau dekai bhalaa manaavai.

Paaras paras aparas hoi, par tan par dhan hathh na laavai.

Gur sikh Gur sikh poojkay, bhaai bhagat bhai bhaanaa bhaavai.

Aap gavaai na aap ganaavai. 12.

SECTION IX

Selfless Service

60. Kinds of Service

The hands of the Guru-oriented are blessed, for they toil in the service of the Guru and the congregation.

They fetch water, grind corn, fan the people, and perform any service that is required of them.

They copy up the compositions of the Gurus and prepare hymn-books¹ and sing to the accompaniment of musical instruments.²

They bow low to the Guru and embrace their fellow-devotees with joy.

They labour to earn an honest living, and distribute part of their income for the benefit of others.

Having touched the perfect Guru, their hands have become holy, and so they will not touch the body of another woman or the property of others.

The Sikh serves his fellow-devotees and remains loyal and resigned to the Divine Will.

He has lost his ego and any pride in having done any service for others. 6.12

1. Preparation of hand-written hymn-books called **Pothis** for the use of devotees was highly valued, for there were no printing presses in those times. Some of the manuscript copies of Guru Granth Sahib or Gurbani can be seen in historical Gurdwaras and museums.
2. The musical instruments suited to Sikh Kirtan are **rabab**—a stringed instrument, and **Mirdang**, or pair of drums called **Tabla/Jori**.

61. ਗੁਰਸਿੱਖ ਕਮਾਈ

ਪੈਰੀ ਪੈ ਗੁਰ ਸਿਖ ਪੈਰ ਧੁਆਇਆ ।
ਅੰਮ੍ਰਿਤਵਾਣੀ ਚਖਿ ਮਨੁ ਵਸਿ ਆਇਆ ।
ਪਾਣੀ ਪਖਾ ਪੀਹਿ ਭਨੁ ਝੁਕਾਇਆ ।
ਗੁਰਬਾਣੀ ਸੁਣਿ ਸਿਖਿ ਲਿਖਿ ਲਿਖਾਇਆ ।
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਕਰਮ ਕਮਾਇਆ ।
ਨਿਵ ਚਲਨੁ ਮਿਠ ਬੋਲ ਘਾਲਿ ਖਵਾਇਆ ॥੬॥

61. Gur-Sikh Kamaaee

Pairee pai Gur sikh, pair dhuaaiaa.
Amrit-vaanee chakh, mun vas aaiaa.
Paanee pakha peeh, bhathh jhukaaiaa.
Gurbani sunn sikh, likh likhaaiaa.
Naam daan isnaan, karam kamaaiaa.
Niv chalan mith bol, ghaal khavaaiaa.6.

61. Practice of Sikhism

By touching and washing the feet of other Sikhs, humility is practised.

By tasting the nectar-like hymns of the Guru, the mind is controlled.

By drawing water, waving the fan over the congregation, grinding the corn, and lighting the fire for the cooking of food (in the Free Kitchen),

By listening to the Gurbani and its interpretation, and taking down notes for himself and others.

The Sikh performs the three-fold duty² of meditation, charity and the cleansing of the body and mind.

The Sikh practises humility, speaks gently, earns his living by toil and shares his food with others. 20.6

-
1. Symbolically touching or washing the feet is an indication of humility. So the Sikhs are not only polite but respectful to others.
 3. The three-fold path is mentioned in three words : **Nam**, **Dan**, **Ishnan**, that is devotional worship, practice of charity and voluntary service, and care of his physical, mental and moral health.

62. ਮੁਰੀਦ ਦੀ ਸੇਵਾ ਦਾ ਰੂਪ

ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਛਡਿ ਮਣੀ ਮਨ੍ਹਰੀ ।
ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਨਿਤ ਕਰੈ ਮਜ੍ਹਰੀ ।
ਤ੍ਰਪੜ ਝਾੜਿ ਵਿਛਾਇਦਾ ਚੁਲਿ ਝੋਕਿ ਨ ਝੂਰੀ ।
ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਰੀਦੁ ਹੋਇ ਕਰਿ ਸਿਦਕ ਸਬੂਰੀ ।
ਚੈਦਨੁ ਹੋਵੈ ਸਿਮਲਹੁ ਫਲੁ ਵਾਸੁ ਹਜ੍ਹਰੀ ।
ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗੁਰਮੁਖਿ ਮਤਿ ਪੂਰੀ ॥੧੯॥

Murid Dee Sevaa Daa Roop

Pairee pai paakhaak hoi, chhad mune manoorree.
Paani pakhaa peehanaa, nit karai majoorree.
Tripar jhaar vichhaaidaa, chul jhok na jhooree.
Murday vaang mureed hoi, kar sidak saboorree.
Chandan hovai simalah, fal vaas hajoorree.
Peer mureedaa pirharee, Gurmukh mut pooree.19.

62. Service for a devotee

As devotees prostrate themselves at the feet of the Guru, they cast off the dirt of their pride and wealth.¹

They bring the water, fan the congregation, and grind the corn for the meals of the Sikhs ; these tasks they regard as a part of their duty.

They clean the carpets before laying them, and kneel to stoke the fire in the Free Kitchen without grumbling².

Silently but humbly, they maintain their faith with confidence and patience.

Like the Simal tree, they live in the presence of the Sandal-like Guru, and acquire the flavour and fragrance of the Holy Name.³

Such devotees who live in the company of the Guru acquire spiritual wisdom. 27.19

1. The devotee casts off his ego at the feet of the Guru and in turn gathers the blessing of the dust of his holy feet.
2. Voluntary service should be done without any motive for reward, with willingness and humility.
3. The Simal tree becomes fragrant in the neighbourhood of the sandal tree. So the devotee relishes the fragrance of Gurbani and Kirtan.

63. ਗੁਰ ਸੇਵਾ ਫਲ

ਗੁਰ ਸੇਵਾ ਦਾ ਫਲੁ ਘਣਾ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ।

ਰੰਗੁ ਸੁਰੰਗੁ ਅਚਰਜੁ ਹੈ ਵੇਖਾਲੈ ਸੋਈ ।

ਸਾਦੁ ਵਡਾ ਵਿਸਮਾਦੁ ਹੈ ਰਸੁ ਗੁੰਗੋ ਗੋਈ ।

ਉਤਭੁਜ ਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਕਰਿ ਚਲਤੁ ਸਮੋਈ ?

ਤੋਲ ਅਤੋਲੁ ਅਮੋਲੁ ਹੈ ਜਰੈ ਅਜਰੁ ਕੋਈ ।

ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਜਾਣੈ ਜਾਣੋਈ ॥੨੦॥

Gur Sevaa Fal

Gur sevaa daa fal ghanna, kin keemat hoee.

Rung surang ascharaj hai, vekhaalai soee.

Saad wadaa wismaad hai, ras gungay goee.

Utbhuj vaas nivaas hai, kar chalat samoec.

Tol atol amol hai, jarai ajar koe.

Peer mureeda pirharee, jaanai jaanoe. 20:

63. Invaluable Reward

The reward for service to the Guru is great, beyond evaluation.

The colour of this service is bright red¹, and only the Guru can bestow it.

The experience of such service is spiritually uplifting and defies description, like a dumb man who is unable to utter the taste of sweets.

As is the bliss of the soul which conquers mortal bonds².

The reward is beyond value and immeasurable; it is beyond normal human knowledge and experience³.

Only the devotees who love the Guru know of the impact he has on their lives. 27.20

-
1. The red colour is regarded as pleasing and spiritually significant.
 2. Just as the sandal tree makes other trees fragrant, in the same way, the Guru transforms the devotee without the latter knowing it.
 3. Spiritual attainment and supreme bliss cannot be stated in physical terms and measurements.

SECTION X

ਸਾਧ ਸੰਗਤ

64. ਸਾਧ ਸੰਗਤ—ਸੱਚਖੰਡ

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਪਸਾਰਾ ।
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੇ ਧਰਤਿ ਅਗਾਸੁ ਧਰੇ ਨਿਰਧਾਰਾ ।
 ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਅਕਾਰਾ ।
 ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ ।
 ਪਿਰਮ ਪਿਆਲੇ ਵਸਿ ਹੋਇ ਭਗਤਿਵਛਲ ਹੋਇ ਸਿਰਜਣਹਾਰਾ ।
 ਬੀਉ ਬੀਜਿ ਅਤਿ ਸੂਖਮੇ ਤਿਦੂ ਹੋਇ ਵਡ ਬਿਰਖ ਵਿਥਾਰਾ ।
 ਫਲ ਵਿਚਿ ਬੀਉ ਸਮਾਇਕੇ ਇਕਦੂ ਬੀਅਹੁ ਲਖ ਹਜਾਰਾ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸੁ ਗੁਰਸਿਖਾਂ ਸਤਿਗੁਰੂ ਪਿਆਰਾ ।
 ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਸਤਿਗੁਰ ਪੁਰਖੁ ਵਸੈ ਨਿਰੰਕਾਰਾ ।
 ਭਾਇ ਭਗਤਿ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੪॥

Sadh-Sangat : Sachkhand

Ik kavaau pásaau kar, Oamkaar akaar pasaaraa.
 Paunn paanee baisantro, dharat agaas dharay nir-
 dhaaraa.
 Rom rom vich rakhion, kar varbhand karor akaaraa.
 Parbrahm pooran Brahm, agam agochar alakh
 apaaraa.
 Piram piaalay vas hoi, bhagat-vachhal hoi sirjan-
 haaraa.
 Beeu, beej ut sookhamo, tidoo hoi vad birkh
 vithaaraa.
 Fal vich beeu samaaikai, ikdoo beehu lakh hajaaraa.
 Gurmukh sukh fal piram ras, Gur-sikhaa Satguru
 piaaraa.
 Sadh Sangat Sachkhand vich Satgur purakh vasai
 Nirankaara.
 Bhaai bhagat gurmukh nistaaraa.4.

SECTION X

Holy Company

64. Congregation : Realm of Truth

The Timeless Being manifested Himself by uttering One Word¹.

Air, water, fire, earth and space He kept under His command.

There are millions of His images in each of the above elements.

God is the Supreme Reality, Ineffable and Infinite. Those who have drunk the nectar of the Creator's love hold Him —the Patron of saints— in their embrace.

When a small seed² is sown, it produces many big trees ;

The seed is hidden in the fruit, and it sprouts forth into numerous plants.

The Sikhs who are devoted to the Guru enjoy his blissful company.

The Congregation (Holy Assembly) is the Realm of Truth where the Guru and God are present³.

The Guru-oriented, attain to salvation through devotional service. 6.4

1. God, with one Word (command), created the universe.
2. God is One, but like the seed, His creation is infinite.
3. The Guru is present in the company of the holy. Today, Guru Granth Sahib presides in the Gurdwara.

65. ਸਾਧ ਸੰਗ ਮਹਿਮਾ

ਸੁਖ ਸਾਗਰੁ ਹੈ ਸਾਧਸੰਗੁ ਸੋਭਾ ਲਹਰਿ ਤਰੰਗ ਅਤੋਲੇ ।
ਮਾਣਕ ਮੋਤੀ ਹੀਰਿਆ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਅਮੋਲੇ ।
ਰਾਗ ਰਤਨ ਅਨਹਦ ਧੁਨੀ ਸਬਦਿ ਸੁਰਤਿ ਲਿਵ ਅਗਮ ਅਲੋਲੇ ।
ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸਭ ਗੋਲੀਆਂ ਚਾਰ ਪਦਾਰਥ ਗੋਇਲ ਗੋਲੇ ।
ਲਖ ਲਖ ਚੰਦ ਚਰਾਗਚੀ ਲਖ ਲਖ ਅੰਮ੍ਰਿਤ ਪੀਵਨਿ ਝੋਲੇ ।
ਕਾਮਧੇਨੁ ਲੱਖ ਪਾਰਜਾਤ ਜੰਗਲ ਅੰਦਰਿ ਚਰਨਿ ਅਡੋਲੇ ।
ਗੁਰਮੁਖੁ ਸੁਖ ਫਲ ਬੋਲ ਅਬੋਲੇ ॥੨੦॥੧੨॥

Sadh Sung Mahmaa

Sukh saagar hai sadh-sung, sobha lahar tarang
atolay.

Maanak motee heeria, Gur updes aves amolay.

Raag ratan anhad dhunee, sabad surt liv agam
atolay.

Ridh sidh nidh sabh goliaa, chaar padaarath goil
golay.

Lakh lakh chand charaagachee, lakh lakh Amrit
peevan jholay.

Kaamdhen lakh paarjaat, jangal andar charan
adolay.

Gurmukh sukh fal bol abolay. 20.

65. The Fruits of Holy Company

Joining the Guru's Holy Assembly is to swim in an ocean of happiness ; the waves of the teachings of the Guru and the rhythms of his hymns give indescribable joy.

The brilliance of invaluable emeralds, pearls and diamonds contained in the Guru's hymns enlightens all Sikhs.

The sound of his sacred music echoes around ; the devotees stay intent in their constant meditation on the Holy Name.

Occult powers and nine treasures¹ stand like slaves and the four boons² stand as servants.

Lakhs of spiritual moons brighten the Sikhs' path as they share their inspiration and love with other devotees.

Lakhs of Kamdhen cows³ and Parjat⁴ trees are at their beck and call, ready to offer their services.

The ecstasy and inspiration found in a Holy Company defy description. 12.20

1. The nine treasures according to Indian tradition are the nine types of precious stones ; here it symbolises spiritual blessings like joy in God, poise, bliss etc.
2. The four boons are : **Dharma** (dutifulness), **Arth** (material happiness), **Kam** (satisfaction of desires) and **Moksha** (salvation).
3. Kamdhen cow is in heaven and can grant any boon.
4. Parjat tree of heaven has the power of fulfilling any desire of a human being.

66. ਸਾਧ ਸੰਗਤ : ਮਾਨ ਸਰੋਵਰ

ਮਾਨ ਸਰੋਵਰੁ ਆਖੀਐ ਉਪਰਿ ਹੰਸ ਸੁ ਵੰਸ ਵਸੰਦੇ ।
ਮੋਤੀ ਮਾਣਕ ਮਾਨਸਰਿ ਚੁਣਿ ਚੁਣਿ ਹੰਸ ਅਮੋਲ ਚੁੰਦੇ ।
ਖੀਰੁ ਨੀਰੁ ਨਿਵਾਰਦੇ ਲਹਰੀ ਅੰਦਰਿ ਫਿਰਨਿ ਤਰੰਦੇ ।
ਮਾਨ ਸਰੋਵਰੁ ਛੰਡਿਕੈ ਹੋਰਤ ਥਾਇ ਨ ਜਾਇ ਬਹੰਦੇ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧ ਸੰਗੁ ਪਰਮਹੰਸ ਗੁਰ ਥਿਖ ਸੋਹੰਦੇ ।
ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਇਦੇ ਦੂਜੇ ਭਾਇ ਨ ਜਾਇ ਫਿਰੰਦੇ ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖੰਦੇ ॥੮॥

Sadh Sangat : Maan-Sarovar

Maan sarovar aakheeai, upar hans su vans
vasanday.

Motee maanak maansar, chun chun hans amol
chuganday.

Kheer neer nivaarday, lahiree andar firan
taranday.

Maan sarovar chhadkai, hort thhai na jae
bahanday.

Gurmukh sukh fal sadh sung, paramhans Gur
Sikh sohanday.

Ik mun ik dhiaainday, dujay bhaai na jai
firanday.

Sabad surt liv alakh lakhanday. 8.

66. Holy Assembly : a guild of Swans*

Mansarovar is a lake on the edge of which swans of good breed¹ reside.

The swans pick up the precious stones² from the lake.

They can separate the milk from the water³ and float smoothly on it.

They never leave the lake⁴ or live at another place.

The company of the holy is rewarding like the mansarovar lake, where the Sikhs like swans feel happy.

They meditate on God with concentration, and are unaffected by duality,

Linking their consciousness with the Holy Word, they realise the presence of the Lord. 16.8

* Sadh-sangat or the Holy Assembly consists of devoted Sikhs. They are like the swans of Mansarovar lake who have the discrimination to separate the good from the bad.

1. Swans of good breed mean saints.
2. Precious stones are the virtues and good points which they learn from the holy assembly.
3. They have the intuition of picking up the grain and rejecting the chaff.
4. The lake stands for the Holy Assembly or the congregation.

67. ਸਾਧ ਸੰਗਤ ਸੱਚ ਖੰਡ ਹੈ

ਸਾਧ ਸੰਗਤਿ ਸਚ ਖੰਡੁ ਗੁਰਮੁਖਿ ਜਾਈਐ ।
ਸਚੁ ਨਾਉ ਬਲਵੰਤੁ ਗੁਰਮੁਖਿ ਧਿਆਈਐ ।
ਪਰਮ ਜੋਤਿ ਪਰਚੰਡੁ ਜੁਗਤਿ ਜਗਾਈਐ ।
ਸੋਧਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ਲਵੈ ਨ ਲਾਈਐ ।
ਤਿਸੁ ਨਾਹੀ ਜਮ ਡੰਡੁ ਸਰਣਿ ਸਮਾਈਐ ।
ਘੋਰ ਪਾਪ ਕਰਿ ਖੰਡੁ ਨਰਕਿ ਨ ਪਾਈਐ ।
ਚਾਵਲ ਅੰਦਰਿ ਵੰਡੁ ਉਬਰਿ ਜਾਈਐ ।
ਸਚਹੁ ਸਚੁ ਅਖੰਡੁ ਕੂੜੁ ਛੁਡਾਈਐ ॥੧੮॥

Sadh Sangat Sach-khand Hai

Sadh sangat Sach-khand, Gurmukh jaaeeai.
Sach nau balwand, Gurmukh dhiaaeeai.
Param jot parchand, jugat jagaaeeai.
Sodh dithhaa brahmand, lavai na laaeeai.
Tis naahee jam dand, saran samaaeeai.
Ghor paap kar khand; narak na paaeeai.
Chaawal andar wand; ubar jaaeeai.
Sachah sach akhand, koor chhudaaeeai. 18.

67. Holy Assembly : The House of God

The Guru-oriented go to the Holy Assembly (congregation) for they regard it as coming in to the presence of the Guru.

There may meditate on the True Name (Waheguru).

Following the Guru's instructions, they concentrate on the search for the presence of God within themselves.

They have already searched the whole world and found none equal to their Lord.

The Guru-oriented are free from the fear of death, for they have taken refuge with the Almighty¹.

Their sins may be pardoned, and they await exemption from the tortures of hell.

However, the evil ones are picked out like the discarded husks from rice.

Such persons are rejected by the Holy Assembly.²
22.18

1. Death's couriers are prohibited from entering the Realm of Truth where God presides.

2. The Congregation does not approve of the wicked people.

68. ਸਾਧ ਸੰਗਤ

ਪਾਰਸ ਪਰਉਪਕਾਰ ਕਰਿ ਜਾਤ ਨ ਅਸਟ ਧਾਤੁ ਵੀਚਾਰੇ ।
ਬਾਵਨ ਚੰਦਨ ਬੋਹਿੰਦਾ ਅਫਲ ਸਫਲ ਨ ਜੁਗਤਿ ਉਰਧਾਰੇ ।
ਸਭ ਤੇ ਇੰਦਰ ਵਰਸਦਾ ਥਾਉ ਕੁਥਾਉ ਨ ਅੰਮ੍ਰਿਤ ਧਾਰੇ ।
ਸੂਰਜ ਜੋਤਿ ਉਦੋਤ ਕਰਿ ਓਤਪੋਤ ਹੋ ਕਿਰਣ ਪਸਾਰੇ ।
ਧਰਤੀ ਅੰਦਰਿ ਸਹਨ ਸੀਲ ਪਰਮਲ ਹਰੈ ਅਵਗੁਣ ਨ ਚਿਤਾਰੇ ।
ਲਾਲ ਜਵਾਹਰ ਮਣਿ ਲੋਹਾ ਸੁਇਨਾ ਪਾਰਸ ਜਾਤਿ ਖਿਚਾਰੇ ।
ਸਾਧ ਸੰਗਤਿ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੨॥

Sadh Sangat

Paaras parupkaar kar, jaat na asht dhat
veechaaray.

Baawan chandani bohindaa, afal safal na jugat
urdhaaray.

Sabh tay Indar varsadaa, thau kuthau na Amrit
dhaaray.

Suraj jot udot kar, otpot ho kiran pasaaray.

Dharti andar sahan seel, parmali harai avagun na
chitaaray.

Laal jawaahar mun lohahi, suinaa paaras jaat
bichaaray.

Sadh sangat kahi ant na paaray. 2.

68. Holy Assembly is unique

The Philosopher's stone (Holy Assembly) is beneficial to many metals, regardless of their ingredients.

Sandal-wood imparts its fragrance to all kinds of plants irrespective of their growth.

The god of rain pours himself without looking at the region—good or bad.

The sun gives a light to all parts of the earth, whatever their altitude¹.

The clay², as a cleansing material removes filth, it does not consider the defects of the thing cleansed.

Rubies, diamonds or iron which has been transmuted into gold (by a touch of the philosopher's stone) are proud of their value.

The Holy Assembly is unique for its equality and sense of fellowship. 40.2

1. Like the sun, the Holy Assembly does not deny its benefits to any one. It imparts divine knowledge to the good and the bad alike.

2. Cooking pots are generally cleansed with clay in India. The clay is indifferent to the material of which the pot is made.

SECTION XI

ਪ੍ਰੇਮ

69. ਗੁਰ ਸਿੱਖ ਪ੍ਰੀਤਿ

ਚੰਦ ਚਕੋਰ ਪਰੀਤ ਹੈ ਲਾਇ ਤਾਰ ਨਿਹਾਲੇ ।
ਚਕਵੀ ਸੂਰਜ ਹੇਤ ਹੈ ਮਿਲਿ ਹੋਨਿ ਸੁਖਾਲੇ ।
ਨੈਹੁ ਕਵਲ ਜਲ ਜਾਣੀਐ ਖਿੜਿ ਮੁਹ ਵੇਖਾਲੇ ।
ਮੋਰ ਬਬੀਹੇ ਬੋਲਦੇ ਵੇਖਿ ਬਦਲ ਕਾਲੇ ।
ਨਾਰਿ ਭਤਾਰ ਪਿਆਰੁ ਹੈ ਮਾਂ ਪੁਤ ਸਮੁਾਲੇ ।
ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਓਹੁ ਨਿਬਹੈ ਨਾਲੇ ॥੪॥

Gur Sikh Preet

Chand chakor preet hai, laai taar nihaalay.
Chakvi sooraj het hai, mil hon sukhaalay.
Neh kaval jal jaaneeai, khir muh vekhaalay.
Mor Babeehay bolday, vekh badal kaalay.
Naar bhataar piaar hai, maa put samhaalay.
Peer mureeda pirhari, oh nibahai naalay. 4.

SECTION XI

Love/Devotion

69. Sikh's Love for the Guru*

Just as the **Chakor**¹ loves the moon and intently looks at her,

Just as the **Chakvi**² loves the sun, for then she enjoys the company of Chakva,

Just as the lotus loves the water which makes it blossom,

Just as the **Babeeha**³ loves the dark clouds and seeing them is filled with joy,

Just as the wife is devoted to her husband, and a mother to her son,

In the same way the disciple's love for the Guru is intimate and blissful. 27.4

* Examples of worldly love cannot adequately represent the devotion and respect which a Sikh has for his Guru. This love is based on a common spiritual link and goal.

1. **Chakor** is the Indian red-legged partridge who is very fond of the moon.
2. **Chakvi** is the female sheldrake, while the Chakva is the male sheldrake, her mate.
3. **Babeeha** is a bird like the nightingale who loves to drink the rain-drops; he dislikes ordinary water. The devotee likes to drink the nectar of the Holy Name, like the Babeeha wanting the rain-drops to quench his thirst.

70. ਪੀਰ ਮੁਰੀਦ ਦੀ ਪ੍ਰੀਤ

ਮਾਨਸਰੋਵਰੁ ਹੰਸਲਾ ਖਾਇ ਮਾਣਕ ਮੋਤੀ ।
ਕੋਇਲ ਅੰਬ ਪਰੀਤਿ ਹੈ ਮਿਲ ਬੋਲ ਸਰੋਤੀ ।
ਚੰਦਨ ਵਾਸੁ ਵਣਾਸੁਪਤਿ ਹੋਇ ਪਾਸ ਖਲੋਤੀ ।
ਲੋਹਾ ਪਾਰਸਿ ਭੇਟਿਐ ਹੋਇ ਕੰਚਨ ਜੋਤੀ ।
ਨਦੀਆਂ ਨਾਲੇ ਗੰਗ ਮਿਲਿ ਹੋਨਿ ਛੋਤ ਅਛੋਤੀ ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਇਹ ਖੇਪ ਸਓਤੀ ॥੬॥

Peer Mureed Di Preet

Maansarovar hanslaa, khaai maanak mottee.
Koil amb preet hai, mil bol sarotee.
Chandan vaas vanaaspat, hoi paas khalotee.
Lohaa paaras bhetai, hoi kanchan jotee.
Nadeeaaan naalay Gang mil, hon chhot achhotee.
Peer mureeda pirharee, eh khep saotee. 6.

70. The disciple's dedication to the Guru

The swans living on the bank of Maansarovar lake pick up the shining water-bubbles, which look like pearls.¹

The **koil** (nightingale) loves the mango and eating it, produces sweet sounds².

The trees adjoining the sandal wood are imbued with the latter's fragrance.

The dross which comes in contact with the philosopher's stone is transformed in to gold³.

As streams and rivulets which flow into the Ganges river are said to be clean and free from pollution.

So the association of the disciple with the Guru is likewise blessed and beneficial. 27.6

1. The disciple in the same way, picks up virtues in the company of the Guru.

2. This is a popular belief in India.

3. It is often believed that when the philosopher's stone touches a piece of iron, the latter is transmuted into gold.

SECTION XII

ਨਿੰਮ੍ਰਤਾ

71. ਨਿੰਮ੍ਰਤਾ

ਸਭਦੂ ਨੀਵੀ ਧਰਤਿ ਹੈ ਆਪੁ ਗਵਾਇ ਹੋਈ ਓਡੀਣੀ ।
ਧੀਰਜੁ ਧਰਮੁ ਸੰਤੋਖੁ ਦਿਤੁ ਪੈਰਾ ਹੇਠਿ ਰਹੈ ਲਿਵਲੀਣੀ ।
ਸਾਧ ਜਨਾ ਦੇ ਚਰਣ ਫੁਹਿ ਆਵੀਣੀ ਹੋਈ ਲਾਖੀਣੀ ।
ਅੰਮ੍ਰਿਤ ਬੁੰਦ ਸੁਹਾਵਣੀ ਛਹਬਰ ਛਲਕ ਰੇਣ ਹੋਇ ਰੀਣੀ ।
ਮਿਲਿਆ ਮਾਣੁ ਨਿਮਾਣੀਐ ਪਿਰਮ ਪਿਆਲਾ ਹੋਇ ਪਤੀਣੀ ।
ਜੋ ਬੀਜੈ ਸੋਈ ਲੁਣੈ ਸਭ ਰਸ ਕਸ ਬਹੁ ਰੰਗ ਰੰਗੀਣੀ ।
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਹੈ ਮਸਕੀਣੀ ॥੨॥

Nimirtaa

Sabhdoo neevée dharat hai, aap gavaai hoee udeenee.

Dheeraj Dharam santokh dirr, pairaa heth rahai livleenee.

Saadh janaa day charan chhuh, aadeenee hoee laakheenee.

Amrit boond suhaavane, chhahbar chhalak ren hoi reenee.

Milyaa maan nimaaneeai, piram piyaalaa hoi pateenee.

Jo beejai soi lunai, sabh ras kas bah rung rangeenee.

Gurmukh sukh fal hai maskeenee. 2.

SECTION XII

Humility

71. A lesson in humility

As soil itself is indifferent to its own utility and value.

It lies trodden, patient and content, and remains unnoticed¹.

Only with the passing feet of the holy ones, is its value increased a million times.

The soil relishes the gentle touch of such spiritual rain-drops².

The earth is thus enriched by these spiritual showers.

Those who sow seed, reap a harvest ; the earth may yield various fruits.

The Guru-inspired are like the earth ; they thrive in humility. 4.2

1. Just as soil being un-noticed produces grains and fruits, so in the same way, a devotee may attain his goal through humility.

2. Spiritual rain-drops are like the pattering of holy feet.

72. ਗੁਰ ਸਿੱਖ ਦਾ ਹਿਰਦਾ

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਤਾਣਿ ਸੁ ਹੋਇ ਨਿਤਾਣਾ ।

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਦੈ ਮਾਣਿ ਜੁ ਰਹੈ ਨਿਮਾਣਾ ।

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਛੋਡਿ ਸਿਆਣਪ ਹੋਇ ਇਆਣਾ ।

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਖਸਮੈ ਦਾ ਭਾਵੈ ਜਿਸੁ ਭਾਣਾ ।

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਗੁਰਮੁਖ ਮਾਰਗ ਦੇਖਿ ਲੁਭਾਣਾ ।

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਚਲਣ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ ।

ਦੀਨ ਦੁਨੀ ਦਰਗਹ ਪਰਵਾਣਾ ॥੩॥

Gur Sikh Daa Hirdaa

Hau tis vitah vaareeaa, hondai taan su hoi
nitaanaa.

Hau tis vitah vaareeaa, hondai maan ju rahai
nimaanaa.

Hau tis vitah vaareeaa, chhod siaanap hoi iaanaa.

Hau tis vitah vaareeaa, khasmai daa bhaavai jis
bhaanaa.

Hau tis vitah vaareeaa, Gurmukh maarag dekh
lubhaanaa.

Hau tis vitah vaareeaa, chalan jaan jugt mih-
maanaa.

Deen dunee dargah parvaanaa.3.

72. A Sikh's (humble) heart

I respectfully bow to those who have power, yet remain humble.

I respectfully bow to those, who having status, remain meek.

I respectfully bow to those, who having wisdom, appear naive¹.

I respectfully bow to those, who are resigned to the Will of God.

I respectfully bow to those, who devotedly follow the Guru's way of life.

I respectfully bow to those, who live like a guest in this temporary world.

Such persons are honoured both in this world, and in God's Court. 12.3

1. Humility kills ego and attachment. Meekness and simplicity are aids to spiritual living.

73. ਸਿੱਖੀ ਸਾਧਨ, ਸਾਧ ਸੰਗ

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਗੁਰਮੁਖਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ ।
ਗਿਆਨ ਮਤੀ ਘਟਿ ਚਾਨਣਾ ਭਰਮ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਿਟਾਵੈ ।
ਹੋਇ ਨਿਮਾਣਾ ਢਹਿ ਪਵੈ ਦਰਗਹੁ ਮਾਣੁ ਨਿਮਾਣਾ ਪਾਵੈ ।
ਖਸਮੈ ਸੋਈ ਭਾਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ।
ਭਾਣਾ ਮੰਨੈ ਮੰਨੀਐ ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਵੈ ।
ਦੁਨੀਆਂ ਵਿਚਿ ਪਰਾਹੁਣਾ ਦਾਵਾ ਛਡਿ ਰਹੈ ਲਾ-ਦਾਵੈ ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹੁਕਮਿ ਕਮਾਵੈ ॥੧੩॥

Sikhi Saadhan : Sadh Sung

Haumai garab nivaareeai, Gurmukh ridai gareeb
aavai.

Giaan matee ghat chaninaa, bharam agiaan
andher mitaavai.

Hoi nimaanaa dhae pavai, dargah maan nimaanaa
paavai.

Khasmai soee bhavandaa, khasmai daa jis bhanaa
bhaavai.

Bhanna manai maneeai, apnaa bhanaa aap
manaavai.

Duneeyaa vich paraahunaa, daavaa chhad rahai
laadaavai.

Sadh sangat mil Hukam kamaavai.13.

73. Holy Company and Divine Will

The Guru-oriented are humble in spirit, for they eliminate their pride and vanity.

They have gained wisdom and enlightenment from the Guru's teaching, and so dispelled their ignorance and superstition.

A Sikh who can bow to others in humility is honoured in God's Court.

God loves those who accept His Will gladly.

People have no option but to submit to His Divine Will ; God's dear ones yield to His Will with thankfulness¹.

His disciples live in the world like guests and are prepared to give up all their rights and privil ges.

Such a person practises total resignation, as do the company of the holy ones. 29.13

1. The devotees are grateful to God for whatever He does, for they know that He will do nothing against their interests. Even sorrow can be a blessing in disguise, for no one understands His mysteries.

SECTION XIII

ਸਾਖੀਆਂ

74. ਧ੍ਰੁ ਭਗਤ

ਧ੍ਰੁ ਹਸਦਾ ਘਰਿ ਆਇਆ ਕਰਿ ਪਿਆਰੁ ਪਿਉ ਕੁਛੜਿ ਲੀਤਾ ।
 ਬਾਹਹੁ ਪਕੜਿ ਉਠਾਲਿਆ ਮਨ ਵਿਚਿ ਰੋਸੁ ਮਝੇਈ ਕੀਤਾ ।
 ਫੁਡਹੁਲਿਕਾ ਮਾਂ ਪੁਛੈ ਤੂੰ ਸਾਵਾਣੀ ਹੈ ਕਿ ਸੁਰੀਤਾ ?
 ਸਾਵਾਣੀ ਹਾਂ ਜਨਮ ਦੀ ਨਾਮੁ ਨ ਭਗਤੀ ਕਰਮਿ ਦ੍ਰਿੜੀਤਾ ।
 ਕਿਸੁ ਉਦਮ ਤੇ ਰਾਜੁ ਮਿਲੈ ਸਤ੍ਰੁ ਤੇ ਸਭ ਹੋਵਨਿ ਮੀਤਾ ।
 ਪਰਮੇਸਰੁ ਆਰਾਧੀਐ ਜਿਦੁ ਹੋਈਐ ਪਤਿਤ ਪੁਨੀਤਾ ।
 ਬਾਹਰਿ ਚਲਿਆ ਕਰਣਿ ਤਪੁ ਮਨ ਬੈਰਾਗੀ ਹੋਇ ਅਤੀਤਾ ।
 ਨਾਰਦ ਮੁਨਿ ਉਪਦੇਸਿਆ ਨਾਮ ਨਿਧਾਨੁ ਅਮਿਓ ਰਸ ਪੀਤਾ ।
 ਪਿਛਹੁ ਰਾਜੇ ਸਦਿਆ ਅਬਿਚਲ ਰਾਜ ਕਰਹੁ ਨਿਤ ਨੀਤਾ ।
 ਹਾਰਿ ਚਲੇ ਗੁਰਮੁਖਿ ਜਗ ਜੀਤਾ ॥੧॥

Dhru Bhagat

Dhru hasdaa ghar aaiaa, kar piaar piu kuchhar leetaa.

Bahau pakar uthhaliyaa, man vich ros matrayee keetaa.

Dadahulikka maa puchhai, tu saavaanee hai ki sureetaa ?

Saavaanee haa janam di, Naam na bhagti karam drireetaa.

Kis udam tay raaj milai, satru tay sabh hovan meetaa.

Parmesar aaraadheeai, jidoo hoiai patit puneetaa.

Baahar chalya karan tapp, man bairaagi hoi ateetaa.

Naarad mun updesiaa, Naam nidhaan amio ras peetaa.

Pichhah Raajay sadyaa, abchal raaj karah nit neetaa.

Haar chalay Gurmukh jag jeetaa. 1.

SECTION XIII

Moral Stories

74. Dhuru Bhagat

As Dhuru, a smiling child, came home, his father who was a king, lovingly took him in his lap.

His step-mother¹, feeling jealous, grabbed him and took him away.

Later, Dhuru asked his mother: "Are you a queen or a slave?"

His mother replied: "Though I have royal blood in my veins, I have not devoted myself to God."

Dhuru then asked: "How can I use my princely status to turn my enemies into friends?"

She answered: "Pray to God and your desires will be fulfilled. You may become a great and holy man."

Hearing this, Dhuru ran away to the forest to try to keep his mind detached from the material world.

Here he met Narad Muni² who gave him spiritual instruction. Dhuru practised it and eventually drank 'the nectar of the Holy Name.'

Later, his father recalled him, saying that he should take over his kingdom; Dhuru rejected it as worthless³.

Holy ones renounce worldly possessions, for they desire only the Kingdom of God !

10.1

1. Dhuru's father was king Utanpad, who had two wives.

2. Name of a great Indian sage.

3. Dhuru rejected the throne, for he was endowed with the spiritual treasure of "The Holy Name."

75. ਪ੍ਰਹਲਾਦ ਭਗਤ

ਘਰਿ ਹਰਣਾਖਸ ਦੈਤ ਦੇ ਕਲਰਿ ਕਵਲੁ ਭਗਤੁ ਪ੍ਰਹਿਲਾਦੁ ।
ਪੜ੍ਹਨੁ ਪਠਾਇਆ ਚਾਟਸਾਲ ਪਾਧੈ ਚਿਤਿ ਹੋਆ ਅਹਿਲਾਦੁ ।
ਸਿਮਰੈ ਮਨ ਵਿਚਿ ਰਾਮ ਨਾਮ ਗਾਵੈ ਸਬਦੁ ਅਨਾਹਦ ਨਾਦੁ ।
ਭਗਤਿ ਕਰਨਿ ਸਭ ਚਾਟੜੈ ਪਾਧੈ ਹੋਇ ਰਹੇ ਵਿਸਮਾਦੁ ।
ਰਾਜੇ ਪਾਸਿ ਰੁਆਇਆ ਦੋਖੀ ਦੈਤਿ ਵਧਾਇਆ ਵਾਦੁ ।
ਜਲ ਅਗਨੀ ਵਿਚਿ ਘਤਿਆ ਜਲੈ ਨ ਡੁਬੈ ਗੁਰ ਪਰਸਾਦਿ ।
ਕਵਿ ਖੜਗੁ ਸਦਿ ਪੁਛਿਆ ਕਉਣੁ ਸੁ ਤੇਰਾ ਹੈ ਉਸਤਾਦੁ ।
ਬੰਮੁ ਪਾਤਿ ਪਰਗਟਿਆ ਨਰਸਿੰਘ ਰੂਪੁ ਅਨੂਪੁ ਅਨਾਦਿ ।
ਬੇਮੁਖ ਪਕੜਿ ਪਛਾਤਿਅਨੁ ਸੰਤ ਸਹਾਈ ਆਦਿ ਜੁਗਾਦਿ ।
ਜੈ ਜੈ ਕਾਰ ਕਰਨਿ ਬ੍ਰਹਮਾਦਿ ॥੨॥

Prahlaad Bhagat

Ghar Harnaakas dait day, kalar kaval Bhagat
Prahlaad.

Parhan pathaaiaa chaatsaal, pandhai chit hoaa
ahlaad.

Simarai mun vich Raam Naam, gaavai sabad
anaahad naad.

Bhagat karan sabh chaatrai pandhay hoi rahay
wismaad.

Rajay paas rooaaiaa, dokhi dait vadhaaiaa vaad.

Jal agnee vich ghatiaa, jalai na dubai Gur
parsaad.

Kadh kharag sud puchhiaa, kaun su teraa hai
ustaad.

Thhamah paar pargatiaa, Nar Singh roop anoop
anaad.

Bemukh pakar pachhaarian, sant sahaaee aad
jugaad.

Jai jai kaar karan Brahmaad. 2.

75. Prahlad Bhagat

In the miserable home of the wicked king Harnakash¹, was born a lotus-like child named Prahlad. His father put him to school; the teacher felt happy with the royal ward.

Then Prahlad began to recite God's Name, and to sing hymns of Divine Praise.

Other students joined in the choruses and the teacher was much astonished.

The teacher complained to the King who was upset by his son's behaviour.

In utter despair, King Harnakash threw his son into a fire, then later into water², but somehow, through God's grace Prahlad survived.

Being unsuccessful, Harnakash finally drew his sword, then asked his son: "Who is your Guru?"

At this, suddenly God appeared from a pillar, as an incarnation of a clawed lion³.

The lion then threw Harnakash on the ground and killed him; God, as always, is the Saviour of His devotees.

The whole world congratulated Prahlad for his courage⁴. 10.2

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1. According to Indian tradition, Harnakash was a King of Multan; he was an atheist and a cruel monarch.
 2. Harnakash wanted to destroy his son, because he worshipped God.
 3. God in that particular form is called "Narsingh" half-man and half-lion.
 4. People became happy because they were rid of the cruel king.

76. ਰਾਜਾ ਜਨਕ

ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ ।
ਦੇਵ ਲੋਕ ਨੋ ਚਲਿਆ ਗਣ ਗੰਧਰਬ ਸਭਾ ਸੁਖਵਾਸੀ ।
ਜਮਪੁਰਿ ਗਇਆ ਪੁਕਾਰ ਸੁਣਿ ਵਿਲਲਾਵਨਿ ਜੀਅ ਨਰਕ ਨਿਵਾਸੀ ।
ਧਰਮਰਾਇ ਨੋ ਆਖਿਓਨੁ ਸਭਨਾਂ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ ।
ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ ਹਉ ਸੇਵਕ ਠਾਕੁਰੁ ਅਭਿਨਾਸੀ ।
ਗਹਿਣੇ ਧਰਿਅਨੁ ਏਕ ਨਾਉ ਪਾਪਾ ਨਾਲਿ ਕਰੈ ਨਿਰਜਾਸੀ ।
ਪਾਸੰਗਿ ਪਾਪੁ ਨ ਪੁਜਨੀ ਗੁਰਮੁਖਿ ਨਾਉ ਅਤੁਲ ਨ ਤੁਲਾਸੀ ।
ਨਰਕਹੁ ਛੁਟੇ ਜੀਅ ਜੰਤ ਕਟੀ ਗਲਹੁ ਸਿਲਕ ਜਮ ਫਾਸੀ ।
ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਦੀ ਦਾਸੀ ॥੫॥

Raja Janak

Bhagat vadaa Raja Janak hai, Gurmukh maya vich udaasi.

Dev lok no chalyaa, **gunn** gandarb sabhaa sukhvaasi.

Jampur gaiyaa pukaar sunn, vil-laavan jeea narak nivaasi.

Dharamrai no akhion, sabhnaa di kar bund khalaasi.

Karay benti Dharamrai, hau sewak Thaakur abnaasi.

Gahnay **dhariunn** ek Naau, paappaa naal karai nirjaasi.

Paasang paap na pujnee, Gurmukh Nau atul na tulaasi.

Narkahu chhutay jeea jant, Katee galah silak jam faasi.

Mukt jugat Naavai di daasi.5.

76. Rāja Janak

Raja Janak was a great king as well as a saint, who remained unaffected by worldly temptations. He proceeded to heaven in the company of singing angels and holy men.

Hearing cries coming from hell, he went there and saw people in great torment.

He said to Dharamraj – the presiding angel of Hell: “Release these unfortunate people.”

Dharamraj replied: “I am only the servant of God, my Master.”¹

Then Janak put the weight of the Holy Name² on one side of a pair of spiritual scales; on the other side he placed the burden of the sins of the hell-stricken.

Behold ! The total weight of the sins was not even a quarter of the immeasurable weight of the Holy Name.

The sinners’ fetters were broken, and they were released.

Salvation and the means of liberation are within the powers of saintly persons. 10.5

-
1. Dharam-raj could not release the people who had been consigned to Hell by God’s Command.
 2. The use of God’s Holy Name can overcome mountains of sin.

77. ਹਰੀ ਚੰਦ ਤੇ ਤਾਰਾ ਰਾਣੀ

ਸੁਖੁ ਰਾਜੇ ਹਰੀ ਚੰਦ ਘਰਿ ਨਾਰਿ ਸੁ ਤਾਰਾ ਲੋਚਨ ਰਾਣੀ ।
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਵਦੇ ਰਾਤੀ ਜਾਇ ਸੁਣੈ ਗੁਰਬਾਣੀ ।
ਪਿਛੈ ਰਾਜਾ ਜਾਗਿਆ ਅਧੀ ਰਾਤਿ ਨਿਖੰਡਿ ਵਿਹਾਣੀ ।
ਰਾਣੀ ਦਿਸਿ ਨ ਆਵਈ ਮਨ ਵਿਚਿ ਵਰਤ ਗਈ ਹੈਰਾਣੀ ।
ਹੋਰਤੁ ਰਾਤੀ ਉਠਿਕੈ ਚਲਿਆ ਪਿਛੈ ਤਰਲ ਜੁਆਣੀ ।
ਰਾਣੀ ਪਹੁਤੀ ਸੰਗਤੀ ਰਾਜੇ ਖੜੀ ਖੜਾਉ ਨੀਸਾਣੀ ।
ਸਾਧ ਸੰਗਤਿ ਆਰਾਧਿਆ ਜੋੜੀ ਜੁੜੀ ਖੜਾਉ ਪੁਰਾਣੀ ।
ਰਾਜੇ ਡਿਠਾ ਚਲਿਤੁ ਇਹੁ ਏਹੁ ਖੜਾਵ ਹੈ ਚੋਜ ਵਿਡਾਣੀ ।
ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੬॥

Hari Chand Tay Tara Rani

Sukh raajay Hari Chand ghar, naar su Tara-
lochan Rani.

Sadh sangat mil gaavanday, raati jaai sunai
Gurbaani

Pichhai Raja jaagia, adhi raat nikhand vihaani.

Rani dis na aavaee, man vich varat gace hairaani

Rani pahuti sangati, Rajay khari kharau nisaani.

Sadh sangat aaraadhiaa, jori juri kharau puraani.

Rajay dithhaa chalat eh, eh kharav hai choj
vidaani.

Sadh sangat vitah kurbaani.6.

77. Raja Harichand and Rani Taralochan

Raja Harichand led a happy life with his bright-eyed queen named Taralochan.

She would go to the Holy Assembly at night to listen to the Guru's hymns.

One night, the Raja woke and found the queen missing from his bed-room.

The next night, he deliberately woke up, to follow his youthful wife.

The queen joined a holy congregation, while the king outside picked up one of her taken-off sandals.

At the end of the service, the queen, finding one of her sandals was missing, asked the congregation to pray for its restoration. Behold ! The sandal was suddenly there.

From this, the raja was convinced of a miracle, as he compared the sandal he had taken with the new sandal that had replaced it.

Great indeed is the power of congregational prayer !¹

10.6

1. More things are wrought by prayer than people think. The king became convinced of the efficacy of sincere prayer.

78. ਦ੍ਰੋਪਤੀ

ਅੰਦਰਿ ਸਭਾ ਦੁਸਾਸਣੈ ਮੋਥੇਵਾਲ ਦ੍ਰੋਪਤੀ ਆਂਦੀ ।
ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਨੰਗੀ ਕਰਹੁ ਪੰਚਾਲੀ ਬਾਂਦੀ ।
ਪੰਜੇ ਪਾਂਡੋ ਵੇਖਦੇ ਅਉਘਟਿ ਰੁਧੀ ਨਾਰਿ ਜਿਨ੍ਹਾਂ ਦੀ ।
ਅਖੀ ਮੀਟਿ ਧਿਆਨੁ ਧਰਿ ਹਾਹਾ ਕ੍ਰਿਸਨ ਕਰੈ ਬਿਲਲਾਂਦੀ ।
ਕਪੜ ਕੋਟੁ ਉਸਾਰਿਓਨੁ ਥਕੇ ਦੂਤ ਨ ਪਾਰਿ ਵਸਾਂਦੀ ।
ਹਥ ਮਰੋੜਨਿ ਸਿਰੁ ਧੁਣਨਿ ਪਛੋਤਾਨਿ ਕਰਨਿ ਜਾਹਿ ਜਾਂਦੀ ।
ਘਰਿ ਆਈ ਠਾਕੁਰ ਮਿਲੇ ਪੈਜ ਰਹੀ ਬੋਲੇ ਸ਼ਰਮਾਂਦੀ ।
ਨਾਥ ਅਨਾਥਾਂ ਬਾਣਿ ਧੁਰਾਂਦੀ ॥੮॥

Dropati

Andar sabhaa Dusaasanai, mathhevaal Dropati
aandi.

Dootaa no furmaiaa, nangi karah Panchaali
baandi.

Panjay Pando vekhaday, aughat ruddhi naar
jinna di.

Akhi meet dhiaan dhar, Ha Ha Krishan karai
bil-landi.

Kapar kot usaar-on, lthakay doot na paar
vasaandi.

Hath maroran sirr dhunan, pachhotaan karan
jaah jaandi.

Ghar aace Thaakur milay, pajj rahee bolay
sharmaandi.

Naath anaathaa baan dhuraandi. 8.

78. Dropati's Rescue

In the court of Dushasan, Dropati was dragged in, by her hair-knot.

Duryodhan told her captors to strip the miserable woman.

Only then, did the Pandavas realise the critical situation of their wife¹ (Dropati).

In her agony, Dropati closed her eyes and prayed sincerely to the Lord Krishna² for his instant aid.

As her captors undressed her, so did her clothes kept on piling without end ; she could not be made naked.

Her captors became frustrated, then penitent, and finally let her go.

As she returned home, she met the Lord Krishna, and respectfully acknowledged her gratitude to him.

Since times immemorial, the Lord saves the honour of the down-trodden and the helpless.

10.8

1. The five Pandav brothers namely Yudhistar, Arjan, Bhimsen, Nakul, Sahdev had a common wife (Dropati).

2. Dropati's pathetic utterance was : "Oh Krishna ! Save me !"

79. ਸੁਦਾਮਾ ਭਗਤ

ਬਿਪ ਸੁਦਾਮਾ ਦਾਲਿਦੀ ਬਾਲ ਸਖਾਈ ਮਿਤ੍ਰ ਸਦਾਏ ।
ਲਾਗੂ ਹੋਈ ਬਾਮੁਣੀ ਮਿਲਿ ਜਗਦੀਸ ਦਲਿਦ੍ਰ ਗਵਾਏ ।
ਚਲਿਆ ਗਣਦਾ ਗਈਆ ਕਿਉ ਕਰਿ ਜਾਈਐ ਕਉਣੁ ਮਿਲਾਏ ।
ਪਹੁਤਾ ਨਗਰਿ ਦੁਆਰਕਾ ਸਿੰਘ ਦੁਆਰਿ ਖਲੋਤਾ ਜਾਏ ।
ਦੁਰਹੁ ਦੇਖਿ ਡੰਡਉਤ ਕਰਿ ਛਡਿ ਸਿੰਘਾਸਣੁ ਹਰਿ ਜੀ ਆਏ ।
ਪਹਿਲੇ ਦੇ ਪਰਦਖਣਾ ਪੌਰੀ ਪੌਕੇ ਲੈ ਗਲਿ ਲਾਏ ।
ਚਰਣੋਦਕੁ ਲੈ ਪੈਰ ਧੋਇ ਸਿੰਘਾਸਣੁ ਉਤੇ ਬੈਠਾਏ ।
ਪੁਛੇ ਕੁਸਲੁ ਪਿਆਰੁ ਕਰਿ ਗੁਰ ਸੇਵਾ ਦੀ ਕਥਾ ਸੁਣਾਏ ।
ਲੈਕੈ ਤੰਦੁਲ ਚਬਿਓਨੁ ਵਿਦਾ ਕਰੇ ਅਗੈ ਪਹੁਚਾਏ ।
ਚਾਰਿ ਪਦਾਰਥ ਸਕੁਚਿ ਪਠਾਏ ॥੯॥

Sudaamaa Bhagat

Bip Sudaamaa daaldi, baal sakhaaee mitr sadaaey.
Laagu hoee Baahmani, mil Jagdish dalidra
gavaaey.
Chaliaa ganndaa gatecaa, kiu kar jaaeeay kaun
Milaaey.
Puhtaa nagar Dwaarkaa, Singh duaar khalotaa
jaaey.
Doorah dekh dandout kar, chhad singhasun Har
ji aaey.
Pahlay day pardakhnaa, pairee paikay lai gal
laaey.
Charnodak lai pair dhoi, singhaasun utay baithaaey.
Puchhay kusal piaar kar, Gur sewaa di kathaa
sunnaaey.
Laikay tandul chabion, vidaa karay agai
pahuchaaey.
Chaar padaarath sakuch pathhaaey. 9.

79. Sudaamaa Bhagat

Sudaamaa, a poor Brahmin saint was a friend of Lord Krishna in his childhood days;

His wife pressed him to meet Lord Krishna to ask him for some relief from their poverty.

Sudaamaa, being shy, did not want to tell Krishna of his penury, but reluctantly, he left his home to see Krishna.

He reached Dwarka and stood at the gate of the house of Lord Krishna.

Seeing Sudaamaa from a distance, Lord Krishna left his throne and welcomed him heartily.

He greeted him with a fond embrace.

Krishna washed his feet and seated him on his own throne¹.

Then he inquired about his health and well-being, and recounted his memories of their childhood.

Then both ate the rice which Sudaamaa had brought (as a present) and later Krishna went out to escort him.

Krishna gave Sudaamaa the four treasures² and thanked him for his kind visit. 10.9

1. Lord Krishna never valued friendship in materialistic terms. Though Sudaamaa was very poor, he treated him as a bosom-friend and as an equal.
2. The four treasures or boons are **Dharma** (dutifulness), **Arth** (material affluence), **Kam** (satisfaction of desires) and **Moksha** (salvation).

80. ਜੈਦੇਉ ਭਗਤ

ਪ੍ਰੇਮ ਭਗਤਿ ਜੈਦੇਉ ਕਰਿ ਗੀਤ ਗੋਵਿੰਦ ਸਹਜ ਧੁਨਿ ਗਾਵੈ ।
ਲੀਲਾ ਚਲਿਤ ਵਖਾਣਦਾ ਅੰਤਰਜਾਮੀ ਠਾਕੁਰ ਭਾਵੈ ।
ਅਖਰ ਇਕੁ ਨ ਆਵੜੈ ਪੁਸਤਕ ਬੰਨ੍ਹਿ ਸੰਧਿਆ ਕਰਿ ਆਵੈ ।
ਗੁਣ ਨਿਧਾਨ ਘਰਿ ਆਇਕੈ ਭਗਤ ਰੂਪਿ ਲਿਖਿ ਲੇਖੁ ਬਣਾਵੈ ।
ਅਖਰ ਪੜ੍ਹਿ ਪਰਤੀਤਿ ਕਰਿ ਹੋਇ ਵਿਸਮਾਦੁ ਨ ਅੰਗਿ ਸਮਾਵੈ ।
ਵੇਖੈ ਜਾਇ ਉਜਾੜਿ ਵਿਚਿ ਬਿਰਖੁ ਇਕ ਆਚਰਜ ਸੁਹਾਵੈ ।
ਗੀਤ ਗੋਬਿੰਦ ਸਪੂਰਣੈ ਪਤਿ ਪਤਿ ਲਿਖਿਆ ਅੰਤੁ ਨ ਪਾਵੈ ।
ਭਗਤਿ ਹੋਤਿ ਪਰਗਾਸੁ ਕਰਿ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ ।
ਸੰਤ ਅਨੰਤ ਨ ਭੇਦ ਗਣਾਵੈ ॥੧੦॥

Jaidev Bhagat

Prem bhagat Jaidev kar, Geet Govind sahaj dhun
gaavai.

Leelhaa chalāt vikhandaa, antarjaami Thaakur
bhaavai.

Akhar ik na aavaray, pustak banh Sandhiaa kar
aavai.

Gunn nidhaan ghar aaikai, bhagat roop likh lekh
bannaavai.

Akhar parh partit kar, hoi vismaad na ang
samaavai.

Vekhai jaai ujaar vich, birkh ek aacharj suhaavai.
Geet Gobind sampoorno, pat pat likhiaa ant na
paavai.

Bhagat het pargaas kar, hoi dayaal milai gal
laavai.

Sant anant na bhed gannaavai.10.

80. Jaidev Bhagat

Jaidev, out of sheer devotion, sang spontaneously, hymns of divine love.

He used to chant the glories of God as the Lord prompted him.

He could not write a word, but carried a book of hymns with himself.

God—the Treasure of Virtues—would come to his home and write songs for him.

His amazement knew no bounds when he saw so many words written by God.

When he went to a desert-region, he found a strange tree, beautifying the scene.

He found that each leaf of the tree had a hymn of ‘**The Gita-gobind**’ written on it.

Revealing Himself, God embraced the Bhagat lovingly.

The Lord does not show any difference between Himself and His devotees. 10.10

It is essential that a saint should not compose any poems or hymns out of a sense of ego or pride, but from a sense of devotion. He should seek God’s grace to enable him to write as God wants him to write. As such, he is inspired by divine consciousness, and whatever he writes gives joy not only to himself but also to other devotees.

1. **Gita-gobind** is the name of the book of hymns composed by Jaidev.

81. ਭਗਤ ਨਾਮਦੇਵ

ਨਾਮਾ ਛੀਬਾ ਆਖੀਐ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਲਿਵਲਾਈ ।
ਖਤੀ ਬ੍ਰਹਮਣ ਦੇਹੁਰੈ ਉਤਮ ਜਾਤਿ ਕਰਨਿ ਵਡਿਆਈ ।
ਨਾਮਾ ਪਕੜਿ ਉਠਾਲਿਆ ਬਹਿ ਪਿਛਵਾੜੈ ਹਰਿ ਗੁਣ ਗਾਈ ।
ਭਗਤ ਵਡਲ ਆਖਾਇਦਾ ਫੇਰਿ ਦੇਹੁਰਾ ਪੈਜਿ ਰਖਾਈ ।
ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਿਆ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ ;
ਉਤਮੁ ਪਦਵੀ ਨੀਚ ਜਾਤਿ ਚਾਰੇ ਵਰਣ ਪਏ ਪਗ ਆਈ ।
ਜਿਉ ਨੀਵਾਣਿ ਨੀਰੁ ਚਲਿ ਜਾਈ ॥੪॥

Bhagat Naamdev

Naamaa chheebaa aakheeai, Gurmukh bhaae
bhagat livlaaee.

Khatri Brahman dehurai, utam jaat karan
vadaaee.

Naamaa pakar uthaaliaa, tah pichhvaarai Har
gun gaee.

Bhagat vachhal aakhaaidaa, fer dehuraa paj
rakhaaee.

Dargah maan nimaaniaa, Sadh sangat Satgur
surnaee.

Utam padvee neech jaat, chaaray varan pae pug
aaee.

Jiu neevaan neer chal jaaee. 4.

81. Bhagat Namdev

Namdev, though only a 'Chheemba'¹ was engrossed in the devotional service of God.

Brahmins and Khattris used to talk very highly of their own castes in the temple.

Once, when Namdev entered the temple, the Pandits grabbed him and expelled him ; so he sat at the back of the temple and began to sing the Lord's praises.

God, as the Protector of saints then saved the honour of this devotee by rotating the temple.

Undoubtedly, the humble are exalted when they take shelter in the Guru's congregation.

The high-caste Brahmins and Khattris, as also men of low castes then bowed at the feet of Namdev.

The Guru's Grace like water, forever flows downwards !² 25.4

1. Chheemba is the caste of the calico-printer.

2. Castes are man-made and discriminatory ; men of God do not believe in caste. God comes to the rescue of his devotees, whatever their caste.

82. ਨਾਮਦੇਵ ਅਰ ਤ੍ਰਿਲੋਚਨ

ਦਰਸਨੁ ਵੇਖਣ ਨਾਮਦੇਵ ਭਲਕੇ ਉਠਿ ਤ੍ਰਿਲੋਚਨ ਆਵੈ ।
ਭਗਤਿ ਕਰਨਿ ਮਿਲਿ ਦੁਇ ਜਣੇ ਨਾਮਦੇਉ ਹਰਿ ਚਲਿਤ ਸੁਣਾਵੈ ।
ਮੇਰੀ ਭੀ ਕਰਿ ਬੇਨਤੀ ਦਰਸਨੁ ਦੇਖਾਂ ਜੇ ਤਿਸੁ ਭਾਵੈ ।
ਠਾਕੁਰ ਜੀ ਨੋ ਪੁਛਿਓਸੁ ਦਰਸਨੁ ਕਿਵੈ ਤ੍ਰਿਲੋਚਨੁ ਪਾਵੈ ।
ਹੁਸਿਕੈ ਠਾਕੁਰ ਬੋਲਿਆ ਨਾਮਦੇਉ ਨੋ ਕਹਿ ਸਮਝਾਵੈ ।
ਹਥਿ ਨ ਆਵੈ ਭੇਟੁ ਸੋ ਤੁਸਿ ਤ੍ਰਿਲੋਚਨ ਮੈ ਮੁਹਿ ਲਾਵੈ ।
ਹਉ ਅਧੀਨੁ ਹਾਂ ਭਗਤ ਦੇ ਪਹੁੰਚਿ ਨ ਹੰਘਾਂ ਭਗਤੀ ਦਾਵੈ ।
ਹੋਇ ਵਿਚੋਲਾ ਆਣਿ ਮਿਲਾਵੈ ॥੧੨॥

Naamdev Ar Trilochan

Darsan vekhan Naamdev, bhalkay uthh Trilochan
aavai.

Bhagat karan mil dui janai, Naamdev Har chalat
sunnaavai.

Meri bhi kar benti, darsan dekhaa jay tis bhaavai.
Thaakur ji no puchhios, darsan kivai Trilochan
paavai.

Haskay Thaakur boliyaa, Naamdev no kah
samjhaavai.

Hath na aavai bhet so, tus Trilochan mai muh
laavai.

Hau adheen haa Bhagat day, pahuch na hanghaa
bhagti daavai.

Hoi vicholaa aan milaavai. 12.

82. Namdev and Trilochan.

Trilochan used to visit Namdev¹ early in the morning.

Both of them prayed together, and Namdev would give the spiritual discourse.

Trilochan requested Namdev to intercede on his behalf with God to give him a glimpse of his vision.

Namdev prayed to God and asked how Trilochan would be able to gain His glimpse.

God smiled at his request and explained the point thus to Namdev :

“I do not reveal Myself to any one for their offering of material things. When I am pleased with Trilochan’s devotion, then he will be given my vision.

“However as I am a dependent of the saints; I cannot refuse to grant the requests of saints.

“Those devotees whose intermediaries² (advocates) are themselves saints, will certainly meet me.”

10.12

-
1. Namdev and Trilochan were great friends. Namdev got spiritual enlightenment much before Trilochan. Praying together is a valuable experience as in the congregation.
 2. A saint, used as an intermediary or advocate, is a selfless helper on the spiritual path. Hence Trilochan’s request to Namdev for help.

83. ਧੰਨਾ ਅਤੇ ਬ੍ਰਾਹਮਨ

ਬਾਮੁਣ ਪੂਜੇ ਦੇਵਤੇ ਧੰਨਾ ਗਊ ਚਰਾਵਣ ਆਵੈ ।
ਧੰਨੇ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ ਪੂਛੈ ਬਾਮੁਣੁ ਆਖਿ ਸੁਣਾਵੈ ।
ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ ।
ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੋ ਤੁਧੁ ਭਾਵੈ ।
ਪਥਰੁ ਇਕ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੇ ਨੋ ਗੈਲ ਛੁਡਾਵੈ ।
ਠਾਕੁਰ ਨੋ ਨ੍ਰਾਵਾਲਿਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ ।
ਹਥਿ ਜੋੜਿ ਮਿਨਤਾਂ ਕਰੈ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਵੈ ।
ਹਉਂ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ ।
ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ ।
ਭੋਲਾ ਭਾਉ ਗੋਬਿਦ ਮਿਲਾਵੈ ॥੧੩॥

Dhanaa Atay Brahmin

Baahmin poojai dévtay, Dhanaa gaoo charaavan aavai.

Dhanay dithhaa chalat eh, poochhai Baahmin aakh sunnavai.

Thaakur di sewaa karai, jo ichhai soi fal paavai.

Dhanaa kardaa jodri, mai bhi day ik je tudh bhaavai.

Pathar ik lapet kar, day Dhanay no gail chhudaavai.

Thaakur no nahavaalkai, chhaah roti lai bhog charaavai.

Hath jor mintaa karai, pairee pai pai bahut manaavai.

Hau bhi muh na juthhaalsaa, tu ruthhaa mai kih na sukhaavai.

Gosaaee partakh hoi, rotee khai chhaah muh laavai.
Bholaa bhaau Gobind milaavai.13.

83. Dhana Bhagat and a Brahmin

A Brahmin worshipped idols near a well, where Dhana Bhagat came to water his cows.

Out of curiosity, Dhana asked the Brahmin what he was worshipping.

The Brahmin answered that he was worshipping the idol which fulfilled all his wishes.

Dhana requested the Brahmin to give him a similar idol for his worship.

To get rid of Dhana, the Brahmin picked up an idol and delivered it to Dhana.

Like the Brahmin, Dhana bathed the idol, and placed bread and curds before it, to eat.

When the idol did not take the food, Dhana felt miserable, feeling that the idol was displeased with him.

Dhana said to the idol : "If you do not take my food, I shall starve myself to death."

The idol came to life and took the food and drink.

God is pleased with simple and devoted folk.¹

10.13

1. Simplicity and devotion are passports to spiritual success and achievement.

84. ਬੇਣੀ ਭਗਤ

ਗੁਰਮੁਖਿ ਬੇਣੀ ਭਗਤਿ ਕਰਿ ਜਾਇ ਇਕਾਂਤ ਬਹੈ ਲਿਵ ਲਾਵੈ ।
ਕਰਮ ਕਰੈ ਅਧਿਆਤਮੀ ਹੋਰਸੁ ਕਿਸੈ ਨ ਅਲਖੁ ਲਖਾਵੈ ।
ਘਰਿ ਆਇਆ ਜਾ ਪੁਛੀਐ ਰਾਜੁ ਦੁਆਰਿ ਗਇਆ ਆਲਾਵੈ ।
ਘਰਿ ਸਭ ਵਸੂ ਮੰਗੀਅਨਿ ਵਲ ਛਲੁ ਕਰਿਕੈ ਝਰੁ ਲੰਘਾਵੈ ।
ਵਡਾ ਸਾਂਗੁ ਵਰਤਦਾ ਓਹੁ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ ।
ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ ਰਾਜਾ ਹੋਇਕੈ ਘਰਿ ਚਲਿ ਆਵੈ ।
ਦੇਇ ਦਿਲਾਸਾ ਤੁਸਿਕੈ ਅਣਗਣਤੀ ਖਰਚੀ ਪਹੁੰਚਾਵੈ ।
ਓਥਹੁ ਆਇਆ ਭਗਤ ਪਾਸਿ ਹੋਇ ਦਇਆਲੁ ਹੇਤੁ ਉਪਜਾਵੈ ।
ਭਗਤ ਜਨਾਂ ਜੈਕਾਰੁ ਕਰਾਵੈ ॥੧੪॥

Beni Bhagat

Gurmukh Beni Bhagat kar, jaai ikaant bahai liv
laavai.

Karam karai adhaatmi, horas kisai na Alakh
lakhaavai.

Ghar aaiaa jaa puchheeai, Raj dwaar gaiaa
aalaavai.

Ghar sabh vathoo mangian, val chhal karkai jhat
langhaavai.

Vadaa saang vartdaa, oh ik mun Parmesar
dhiaavai.

Paij savaaray Bhagat di, Raja hoikai ghar chal
aavai.

Dei dilaasaa tuskai, unngunti kharchi pahuchaavai.

Othah aaiaa Bhagat paas, hoi dayaal het upjaavai.

Bhagat janaa jaikaar karaavai. 14.

84. Beni Bhagat

The God-inspired Beni Bhagat used to meditate on God in solitude.

He did charitable deeds without telling any one.

When any one asked him where he had gone, he said he had gone to serve the King.

When his wife asked him for daily requirements, he put her off with excuses.

One day a strange thing happened, while Beni was in deep meditation¹ away from home.

God, dressed in royal robes, came to the rescue of Beni and entered his house.

He consoled Beni's wife and gave her a lot of money.

When Beni returned home, the Lord received him with great love.

God works for the success of His devotees.

10.14

1. God is aware of the needs of his devotees. He does provide them with the daily needs, in some way.

85. ਕਬੀਰ ਅਤੇ ਰਾਮਾਨੰਦ

ਹੋਇ ਬਿਰਕਤੁ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦੁ ਗੁਸਾਈ* ।
ਅੰਮ੍ਰਿਤੁ ਵੇਲੇ ਉਠਿਕੈ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਰਾਵਣ ਤਾਈਂ ।
ਅਗੋਂ ਹੀ ਦੇ ਜਾਇਨੈ ਲੰਮਾ ਪਿਆ ਕਬੀਰ ਤਿਥਾਈਂ ।
ਪੈਰੀ ਟੁੰਬ ਉਠਾਲਿਆ 'ਬੋਲਹੁ ਰਾਮ' ਸਿਖ ਸਮਝਾਈ ।
ਜਿਉ ਲੋਹਾ ਪਾਰਸੁ ਫੁਰੇ ਚੰਦਨ ਵਾਸੁ ਨਿੰਮੁ ਮਹਿਕਾਈ ।
ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰੁ ਦੀ ਵਡਿਆਈ ।
ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਈ ।
ਝਰਣਾ ਝਰਦਾ ਨਿਝਰਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੇ ਘੜਾਈ ।
ਰਾਮ ਕਬੀਰੋ ਭੇਦੁ ਨ ਭਾਈ ॥੧੫॥

Kabir Atay Ramanand

Hoi birkat Banaarsi, rahindaa Ramanand
gusaaee.

Amrit velay utthkai, jaandaa Gangaa naavan taee.

Ago hi day jaaikai, lamaa piaa Kabir tithhaaee.

Pairee tumb uthhaaliaa, 'Bolah Ram' sikh
samjhaaee.

Jiu lohaa paaras chhuhay, chandan vaas nim
mahkaaee.

Pasoo piraytah dev kar, pooray Satgur di
vadaaee.

Acharj noo acharj milai, wismaadai wismad
milaaee.

Jharnaa jhardaa nijharah, Gurmukh baani
aghar gharaaee.

Ram Kabirai bhed na bhaaee. 15.

85. Kabir and Ramanand

Ramanand led an ascetic's life at Benaras.

Early morning, he would take a bath in the Ganges river.

Kabir, belonging to the untouchable caste¹ lay down in the dark, in the pathway.

As Ramanand walked, he kicked Kabir with his foot and told him to utter "Ram"².

As Kabir did this, he was transformed, for the True Guru transforms animals and demons³ into angelic beings.⁴

Just as iron is transmuted into gold by mere touch and as the neem tree acquires fragrance when situated near the sandal tree, so

Meeting the wonderful Guru, the Sikh becomes transformed into a wonderfully holy being.

It is then that a torrent of nectar flows within and he feels spiritually fulfilled.

There is no difference between God and His devotees.

10.15

-
1. Kabir was a weaver and a Shudra by caste and was afraid that Ramanand Bhagat who was a Brahmin would not give him spiritual instruction.
 2. Kabir regarded "Ram" which means "God" who pervades everywhere as **Gur-mantra**.
 3. This means evil-minded persons.
 4. This means holy men.

੪੬. ਸੈਣ ਨਾਈ

ਸੁਣਿ ਪਰਤਾਪੁ ਕਬੀਰ ਦਾ ਦੂਜਾ ਸਿਖ ਹੋਆ ਸੈਣੁ ਨਾਈ ।
ਪ੍ਰੇਮਿ ਭਗਤਿ ਰਾਤੀ ਕਰੈ ਭਲਕੈ ਰਾਜ ਦੁਆਰੈ ਜਾਈ ।
ਆਏ ਸੰਤ ਪਰਾਹੁਣੇ ਕੀਰਤਨੁ ਹੋਆ ਰੈਣਿ ਸਬਾਈ ।
ਛਡਿ ਨ ਸਕੈ ਸੰਤ ਜਨ ਰਾਜ ਦੁਆਰਿ ਨ ਸੇਵ ਕਮਾਈ ।
ਸੈਣ ਰੂਪਿ ਹਰਿ ਜਾਇਕੈ ਆਇਆ ਰਾਣੈ ਨੋ ਰੀਝਾਈ ।
ਸਾਧ ਜਨਾਂ ਨੋ ਵਿਦਾ ਕਰਿ ਰਾਜ ਦੁਆਰਿ ਗਇਆ ਸਰਮਾਈ ।
ਰਾਣੈ ਦੂਰਹੁ ਸਦਿਕੈ ਗਲਹੁ ਕਵਾਇ ਖੋਲ੍ਹਿ ਪੈਨ੍ਹਾਈ ।
ਵਸਿ ਕੀਤਾ ਹਉਂ ਤੁਧੁ ਅਜੁ ਥੋਲੈ ਰਾਜਾ ਸੁਣੈ ਲੁਕਾਈ ।
ਪਰਗਟੁ ਕਰੈ ਭਗਤਿ ਵਡਿਆਈ ॥੧੬॥

Sain Naaee

Sunn partaap Kabir daa, doojaa Sikh hoaa Sain naaee.

Prem bhagat raatee karai, bhalkay raaj duaarai jaaee.

Aae sant paraahunay, kirtan hoaa rain sabaee.

Chhad na sakai sant jan, raaj duaar na sev kamaaee.

Sain roop Har jaaikai, aaiaa raannai no reejhaaee.

Saadh janaa no vidaa kar, raaj duaar gaiaa sarmaaee.

Raannai doorah sadkai, galah kavaai kholh painaee.

Vas keetaa hau tudh aj, bolay Raja sunnai lukaaee.

Pragat karai Bhagat vadiaaee.16.

86. Sain, the barber¹

Hearing of the spiritual attainment of Kabir, Sain became his disciple.

At night, he meditated on God, and in the early morning, he went to the King's palace for service. Once a group of saints visited him and divine hymns were sung for the whole night.

Sain did not want to part company with the holy men, and so did not attend to his duty² in the King's palace.

Unknown to him, God assumed his form and so served the king as usual.³

Later that day, after bidding farewell to the saints, Sain went very late to the King's Palace, feeling ashamed of neglecting his duty.

To his great surprise, the King called him forward and then gave him a robe of honour as a reward for his extra service.

He declared in the royal court that he was much pleased with Sain's efficiency and devotion.

God manifests Himself in the greatness of His devotees.

10.16

1. Sain was the King's barber.

2. Those who are imbued with divine love give second preference to worldly duty. Service of God and holy men are their first priority.

3. God comes to rescue His devotees.

87. ਭਗਤ ਰਵਿਦਾਸ

ਭਗਤੁ ਭਗਤੁ ਜਗਿ ਵਜਿਆ ਚਹੁ ਚਕਾਂ ਦੇ ਵਿਚਿ ਚਮਿਰੇਟਾ ।
ਪਾਣਾ ਗੰਢੈ ਰਾਹਿ ਵਿਚਿ ਕੁਲਾ ਧਰਮ ਢੋਇ ਢੋਰ ਸਮੇਟਾ ।
ਜਿਉ ਕਰਿ ਮੈਲੈ ਚੀਥਡੈ ਹੀਰਾ ਲਾਲ ਅਮੋਲੁ ਪਲੇਟਾ ।
ਚਹੁ ਵਰਨਾ ਉਪਦੇਸਦਾ ਗਿਆਨ ਧਿਆਨੁ ਕਰਿ ਭਗਤ ਸਹੇਟਾ ।
ਨਾਵਣਿ ਆਇਆ ਸੰਗੁ ਮਿਲਿ ਬਾਨਾਰਸ ਕਰਿ ਗੰਗਾ ਬੇਟਾ ।
ਕਢਿ ਕਸੀਰਾ ਸਉਪਿਆ ਰਵਿਦਾਸੈ ਗੰਗਾ ਦੀ ਭੇਟਾ ।
ਲਗਾ ਪੁਰਬੁ ਅਭੀਚ ਦਾ ਡਿਠਾ ਚਲਿਤੁ ਅਚਰਜ ਅਮੇਟਾ ।
ਲਇਆ ਕਸੀਰਾ ਹਥਿ ਕਢਿ ਸੂਤੁ ਇਕੁ ਜਿਉ ਤਾਣਾ ਪੇਟਾ ।
ਭਗਤ ਜਨਾਂ ਹਰਿ ਮਾਂ ਪਿਉ ਬੇਟਾ ॥੧੭॥

Bhagat Ravdaas

Bhagat bhagat jag vajiaa, chahu chakaa day vich
chamretaa.

Paannaa gandhhay raah vich, Kulaa Dha'am dhoe
dhar sametaa.

Jiu kar mailay cheetharay, heeraa laal amol
paletaa.

Chahu varnaa updesdaa, giaan dhiaan kar bhagat
sahetaa.

Naavan aaliyaa sung mil, Baanaaras kar Gangaa
thetaa

Kadh Kaseeraa saupiaa, Ravdaasay Gangaa di
bhetaa

Lagaa Purab Abheech da, dithhaa chalat acharj
ametaa.

Layiaa Kaseeraa hath kadh, soot ik jiu taanna
petaa.

Bhagat janaa Har maa piu betaa.

87. Bhagat Ravdaas

Ravdaas the cobbler was known throughout the country.

He used to mend shoes on the road-side and carry on the ancestral duty of the disposal of dead animals.

Outside, he was dirty like a soiled rag, but inside he was a rare Gem.¹

He gave spiritual discourses to the four castes and taught people the art of devotional service to God. Once, in the company of others, he went for a bath in the Ganges river at Benaras.

He took out a **Kaseera**² and offered it with respect to the Ganges river.

There was a great rush on account of the festival of Abheeche³ and then the people saw a unique miracle happen.

The Ganges river welled up and raised her hand to take the coin, as if it were a valuable gift.

God is all things, to a devotee—his father, his mother, his son.

10.17

1. Though an ordinary cobbler, he was spiritually great.

2. An old Indian coin of slight value.

3. Abheeche is an important Hindu festival on account of the rare concurrence of planets.

88. ਅਜਾਮਲ

ਪਤਿਤ ਅਜਾਮਲੁ ਪਾਪ ਕਰਿ ਜਾਇ ਕਲਾਵਤਣੀ ਦੇ ਰਹਿਆ ।
ਗੁਰੁ ਤੇ ਬੇਮੁਖ ਹੋਇਕੈ ਪਾਪ ਕਮਾਵੈ ਦੁਰਮਤਿ ਦਹਿਆ ।
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਅਨੁ ਭਵਜਲ ਅੰਦਰਿ ਫਿਰਦਾ ਵਹਿਆ ।
ਛਿਅ ਪੁਤ ਜਾਏ ਵੇਸੁਆ ਪਾਪਾਂ ਦੇ ਫਲ ਇਛੇ ਲਹਿਆ ।
ਪੁਤੁ ਉਪੰਨਾਂ ਸਤਵਾਂ ਨਾਉ ਧਰਣ ਨੋ ਚਿਤਿ ਉਮਹਿਆ ।
ਗੁਰੁ ਦੁਆਰੇ ਜਾਇਕੈ ਗੁਰਮੁਖਿ ਨਾਉ ਨਰਾਇਣੁ ਕਹਿਆ ।
ਅੰਤਕਾਲ ਜਮਦੂਤ ਵੇਖਿ ਪੁਤ ਨਰਾਇਣੁ ਬੋਲੈ ਛਹਿਆ ।
ਜਮਗਣ ਮਾਰੇ ਹਰਿ ਜਨਾਂ ਗਇਆ ਸੁਰਗ ਜਮੁਡੰਡੁ ਨ ਸਹਿਆ ।
ਨਾਇ ਲਏ ਦੁਖੁ ਡੇਰਾ ਢਹਿਆ ॥੨੦॥

Ajaamal

Patit Ajaamal paap kar, jaai kalaavatnee day
rahiaa.
Gur tay bemukh hoikai, paap kamaavai durmat
dahiaa.
Birthaa janam gavaaian, bhavjal andar firda
vahiaa.
Chhiah put jaaey vesuaa, paapaa day fal ichhay
lahiaa.
Put upannaa satvaa, naau dharan no chit
umahiaa.
Guru duvarai jaaikai, Gurmukh naau 'Naarayan'
kahiaa.
Ant kaal jamdoot vekh, put Naarayan bolai
chhahiaa.
Jamgan maaray Har janaa, gayaa Surg jamdand
na sahiaa.
Naai laay dukh deraa dhaiaa. 20.

88. Ajaamal

Ajaamal, a great sinner, lived with a wicked dancing girl.

He had renounced his Guru and was all but destroyed by vice.

He wasted his life in the company of the evil ones and wallowed in an ocean of sin.

He begot six sons and all of them were equally wicked.

When the seventh son was born, Ajaamal felt like giving him a good name.

He sought the Guru's blessing, who then named his son "Narayan".¹

On his death-bed, Ajaamal felt desperate, called his son and repeated : "O Narayan, save me !"²

The demons of death were scared by the use of the name of "Narayan" and fled, and hence Ajaamal was sent to heaven.

By uttering the name of God, Ajaamal was relieved from sins and sorrows.

10.20

1. "Narayan" is one of the names of God. It means in Sanskrit 'One who pervades everywhere'.

The constant repetition of God's Name, which was also his son's name, earned salvation for Ajaamal.

2. His call to God for help was answered and he was saved.

89. ਗਨਿਕਾ

ਗਨਿਕਾ ਪਾਪਣਿ ਹੋਇਕੈ ਪਾਪਾਂ ਦਾ ਗਲਿ ਹਾਰੁ ਪਰੋਤਾ ।
ਮਹਾ ਪੁਰਖੁ ਆਚਾਣਚਕ ਗਨਿਕਾ ਵਾੜੇ ਆਇ ਖਲੋਤਾ ।
ਦੁਰਮਤਿ ਦੇਖਿ ਦਇਆਲ ਹੋਇ ਹਥਹੁ ਉਸਨੋ ਦਿਤੋਨੁ ਤੋਤਾ ।
ਰਾਮ ਨਾਮੁ ਉਪਦੇਸੁ ਕਰਿ ਖੋਲਿ ਗਇਆ ਦੇ ਵਣਜੁ ਸਓਤਾ ।
ਲਿਵਲਾਗੀ ਤਿਸੁ ਤੋਤਿਅਹੁ ਨਿਤ ਪੜ੍ਹਾਏ ਕਰੈ ਅਸੋਤਾ ।
ਪਤਿਤ ਉਧਾਰਣੁ ਰਾਮ ਨਾਮ ਦੁਰਮਤਿ ਪਾਪ ਕਲੇਵਰੁ ਧੋਤਾ ।
ਅੰਤਕਾਲੁ ਜਮ ਜਾਲੁ ਤੋਲਿ ਨਰਕੈ ਵਿਚਿ ਨ ਖਾਧੁਸੁ ਗੋਤਾ ।
ਗਈ ਬੇਕੁੰਠਿ ਬਿਬਾਣਿ ਚੜ੍ਹਿ ਨਾਉ ਨਰਾਇਣੁ ਛੋਤਿ ਅਛੋਤਾ ।
ਬਾਉ ਨਿਬਾਵੈ ਮਾਣੁ ਮਣੋਤਾ ॥੨੧॥

Gankaa

Gankaa paapin hoikai, paapaan daa gal haar
parotaa.
Mahaa purakh aachaanchak, Gankaa vaaray aai
khalotaa.
Durmat dekh dayaal hoi, hathau usno diton
totaa.
Raam Naam updes kar, khel gaiaa day vanaj
saotaa.
Liv-laagi tis totiah, nit parhaae karai asotaa.
Patit udhaaran Raam Naam, durmat paap kalevar
dhotaa.
Antkaal jum jaal torr, narkay vich na khaadhus
gotaa.
Gaee Baikunthh bibaan charh, naau Naraain chhot
achhotaa.
Thaau nithaavai maan mannotaa. 21.

89. Gankaa*

Gankaa, prostitute, was totally steeped in sin and lechery.

One day, by chance, a holy man stood at the door of her house.

Seeing her wallowing in vice, he took pity on her and gave her a parrot, who could repeat God's Name.

Having presented her with a gifted parrot, he went away.

Gankaa loved the parrot and began to recite continuously the Holy Name (as uttered by the parrot).

The filth of her sins and the pile of evil in her mind were washed away by the cleansing power of the Holy Name.

On her death, she was saved from drowning in the well of hell.

Instead, she went to God's Abode in a chariot, for the Holy Name is truly blessed.

The Name of God is the support of the helpless and the fountain of honour¹ for the mortal.

10.21

*The theme of the poem is that saints are spiritual physicians who diagnose the diseases of mortals and give them a specific cure. It also implies that even a worst sinner like Gankaa can be redeemed.

1. The honour refers to the respect given to the holy in the Divine Court.

SECTION XIV

ਮੰਦੇ ਕੰਮ

90. ਸ਼ਗੁਨਾਂ ਦੇ ਵਿਚਾਰ ਵਿਖੇ

ਸਜਾ ਖਬਾ ਸਉਣੁ ਨ ਮੰਨਿ ਵਸਾਇਆ ।
ਨਾਰਿ ਪੁਰਖ ਨੋ ਵੇਖਿ ਨ ਪੈਰੁ ਹਟਾਇਆ ।
ਭਾਖ ਸੁਭਾਖ ਵੀਚਾਰਿ ਨ ਛਿਕ ਮਨਾਇਆ ।
ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ, ਨ ਪੂਜ ਕਰਾਇਆ ।
ਭੰਡਲ ਕੂਸੇ ਖਾਇ ਨ ਮਨ ਭਰਮਾਇਆ ।
ਗੁਰਸਿਖ ਸਚਾ ਖੇਤੁ ਬੀਜ ਫਲਾਇਆ ॥੮॥

Shagnaa Day Vichaar Vikhay

Sajaa khabaa saunn, na munn vasaaiiaa.
Naar purkh no vekh, na paer hataaiiaa.
Bhaakh subhaakh vichar, na chhik manaiiaa.
Devi dev na sev, na pooj karaaiiaa.
Bhanbhal bhoosay khaai, na mun bharmaiiaa.
Gur-sikh sachaa khet, beej falaiiaa. 8.

SECTION XIV

Misdeeds and Prohibitions

90. About omens

The God-inspired do not believe in good or bad omens.¹

An ignorant woman regards a man coming towards her as a bad omen and retraces her steps.

Devotees disregard the howling of animals, cries of birds or the sneezes of people.²

They do not worship or serve idols, of gods and goddesses.

They do not care for ritual or hocus-pocus.

Sikhs when inspired are like good soil, which, if sown properly yields good fruit.

20.8

-
1. Holy persons are free from ignorance and superstition. They reject what others say about sleeping on the right side or the left side.
 2. Howling and sneezing are natural phenomena and have no other significance. Superstitious people think that these things indicate some calamity, or some forecast of evil. Similarly, the Sikhs do not believe that certain days are auspicious, while others are not. They also do not believe in the "evil eye".

91. ਸੱਚੀ ਅੰਗ ਸਫਲਤਾ

ਪ੍ਰਿਗੁ ਸਿਰੁ ਜੋ ਗੁਰ ਨਾ ਨਿਵੈ ਗੁਰ ਲਗੈ ਨ ਚਰਣੀ ।
ਪ੍ਰਿਗੁ ਲੋਇਣ ਗੁਰ ਦਰਸ ਵਿਣੁ ਵੇਖੈ ਪਰ ਤਰਣੀ ।
ਪ੍ਰਿਗੁ ਸਰਵਣਿ ਉਪਦੇਸ ਵਿਣੁ ਸੁਣਿ ਸੁਰਤਿ ਨ ਧਰਣੀ ।
ਪ੍ਰਿਗੁ ਜਿਹਥਾ ਗੁਰ ਸਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤ੍ਰ ਸਿਮਰਣੀ ।
ਵਿਣੁ ਸੇਵਾ ਪ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਨੀ ।
ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਤਿਗੁਰ ਸਰਣੀ ॥੧੦॥

Sachi Ang Safaltaa

Dhirg sirr jo Gur naa nivai, Gur lagai na charnee.

Dhirg loinn Gur daras vinn, vekhai par tarnee.

Dhirg sarvann updes vinn, sunn surt na dharnee.

Dhirg jahbaa Gur sabad vinn, hor mantra simarnee.

Vinn sewaa dhirg hath paer, hor nihfal karnee.

Peer mureedaa pirharee, sukh Satgur sarnee. 10.

91. Correct use of physical organs*

Contemptible is that head which does not bow to or touch the feet of the Guru.

Contemptible are the eyes which will stare at a woman, yet will not look on the face of the Guru.

Contemptible are the ears which will not listen to spiritual discourse or disregard it.

Contemptible is the tongue which will recite a mantra, other than that given by the Guru.

Contemptible are the hands and feet of those who neglect to do selfless service and are perpetually engaged in other tasks.

The devotion of the disciple for the Guru is a truly fruitful service.

Seeking shelter with the Guru brings real happiness.

27.10

*The physical organs are to be used for attaining the goal of life. Examples of their misuse or abuse, which a Sikh should avoid, are given here.

92. ਪੂਤਨਾ

ਜੇਕਰ ਉਧਰੀ ਪੂਤਨਾ ਵਿਹੁ ਪੀਆਲਣੁ ਕੰਮੁ ਨ ਚੰਗਾ ;
ਗਨਿਕਾ ਉਧਰੀ ਆਖੀਐ ਪਰ ਘਰਿ ਜਾਇ ਨ ਲਈਐ ਪੰਗਾ ।
ਬਾਲਮੀਕੁ ਨਿਸਤਾਰਿਆ ਮਾਰੈ ਵਾਟ ਨ ਹੋਇ ਨਿਸੰਗਾ ।
ਵੰਧਿਕ ਉਧਰੈ ਆਖੀਅਨਿ ਫਾਹੀ ਪਾਇ ਨ ਫੜੀਐ ਟੰਗਾ ।
ਜੇ ਕਸਾਈ ਉਧਰਿਆ ਜੀਆ ਘਾਇ ਨ ਖਾਈਐ ਭੰਗਾ ।
ਪਰਿ ਉਤਾਰੈ ਬੋਹਿਥਾ ਸੁਇਨਾ ਲੋਹੁ ਨਾਹੀ ਇਕ ਰੰਗਾ ।
ਇਤੁ ਭਰਵਾਸੈ ਰਹਣੁ ਕੁਢੰਗਾ ॥੯॥

Pootnaa

Jekar udhri Pootnaa, vih peeaalan kum na changaa.

Gankaa udhri aakhiai, par ghar jaai na laeeai pangaa.

Baalmik nistaaria, maaray vaat na hoi nisangaa.

Phandhak udharai aakhian, faahi paai na fariiai tangaa.

Je kasaaee udhriaa, jeeaa ghaai na khaaeai bhangaa.

Paar utarai bohithhaa, suinaa loh naahi ik rangaa.

It bharvaasai rahan kudhangaa. 9.

92. Pootnaa (Beware of exceptions)*

Though Pootna (the nurse who tried to poison Lord Krishna) was liberated, it does not make poisoning a good deed.

Similarly, if Gankaa (the prostitute) obtained salvation, this does not make prostitution free from taint.

Though Balmik (the dacoit) was saved, the commission of dacoity under any circumstances is sinful.

Though a bird-hunter became liberated, the torturing of sparrows by men is also a wicked act.

Though the butcher (Sadhna) got salvation, the killing of people or causing them injury is a vicious deed.

Though a ship may ferry both iron and gold (when put in the hold), the two differ very much in colour and substance.

To rely on, or to draw consolation from, exceptional cases is inadvisable.¹

31.9

*To continue indulging in vice in the belief that many sinners were saved by late penitence or by God's grace is unwise. The examples of Pootna and Gankaa—both evil women—should not induce one to persist in sin in the hope of exceptional salvation (through God's grace).

1. Though God is compassionate, the law of Karma (as you sow, so shall you reap) operates in the world.

93. ਪਾਪ ਦੀ ਰੀਸ ਬੁਰੀ ਹੈ

ਪੇ ਖਾਜ਼ੂਰੀ ਜੀਵੀਐ ਚੜਿ ਖਾਜ਼ੂਰੀ ਝੜਉ ਨ ਕੋਈ ।
ਉਝੜਿ ਪਇਆ ਨ ਮਾਰੀਐ ਉਝੜ ਰਾਹੁ ਨ ਚੰਗਾ ਹੋਈ ।
ਜੇ ਸਪ ਖਾਧਾ ਉਬਰੇ ਸਪੁ ਨ ਫੜੀਐ ਅੰਤਿ ਵਿਗੋਈ ।
ਵਹਣਿ ਵਹੰਦਾ ਨਿਕਲੈ ਵਿਣੁ ਤੁਲਹੇ ਭੁਭਿ ਮਰੈ ਭਲੋਈ ।
ਪਤਿਤ ਉਧਾਰਣੁ ਆਖੀਐ ਵਿਰਤੀ ਹਾਣੁ ਜਾਣੁ ਜਾਣੋਈ ।
ਭਾਉਭਗਤਿ ਗੁਰਮਤਿ ਹੈ ਦੁਰਮਤਿ ਦਰਗਹ ਲਹੈ ਨ ਚੋਈ ।
ਅੰਤਿ ਕਮਾਣਾ ਹੋਇ ਸਬੋਈ ॥੧੦॥

Paap Di Rees Buree Hai

Pai khaajoori jeeveeai, charh khaajoori jharau na koe.

Ujhar paiaa na maareeai, ujhar raah na changaa hoe.

Je sup khaadhaa ubaray, sup na farceai unt vigoee.

Vahann vahandaa niklai, vinn tulahay dub marai bhaloe.

Patit udhaaran aakheeai, virti haann jaan jaanoe.

Bhaau bhagat Gurnat hai, durmat dargah lahai na dhoe.

Ant kamaanaa hoi sathhoe.10.

93. Do not follow bad examples*

Were one to survive a fall from the top of a high date tree, it would be foolish to try again.

Were a man to become lost in the wilderness, he may still ultimately find a way out. But is it sensible to go deliberately astray ?

Were one to survive a snake-bite, one should still not deliberately try to grab another live snake.

If one escapes drowning in a river, one should learn to swim or cross it by ferry.

God is the Saviour of sinners ; His grace lies solely in His own prerogative.¹

The Guru shows us the path to true devotion ; the un-seeing ones find no entry to God's Court.

It is ultimately on one's actions that one's destiny will depend.

31.10

*One should not imitate bad people, because the odd ones were saved or escaped unhurt. A Sikh should follow the Guru's wisdom which emphasises the practice of goodness and virtue. One has to give up evil and follow the path of righteousness and moral action, leaving the result to God.

1. God judges people by their motives and intentions. His grace depends on His Will.

94. ਗੁਰ ਨਿੰਦਾ

ਡਾਇਣੁ ਮਾਣਸ ਖਾਵਣੀ ਪੁਤੁ ਬੁਰਾ ਨ ਮਗੈ ।
ਵਡਾ ਵਿਕਰਮੀ ਆਖੀਐ ਧੀ ਭੈਣਹੁ ਸਗੈ ।
ਰਾਜੇ ਧੌਹੁ ਕਮਾਵਦੇ ਰੈਬਾਰ ਸੁਰੰਗੈ ।
ਬਜਰ ਪਾਪ ਨ ਉਤਰਨਿ ਜਾਇ ਕੀਚਨਿ ਗੰਗੈ ।
ਬਰਹਰ ਕੰਬੈ ਨਰਕੁ ਜਮੁ ਸੁਣਿ ਨਿੰਦਕ ਢੰਗੈ ।
ਨਿੰਦਾ ਭਲੀ ਨ ਕਿਸੈ ਦੀ ਗੁਰ ਨਿੰਦ ਕੁਢੰਗੈ ॥੪॥

Gur Nindaa

Daain maanas khaavnee, put buraa na mangai.
Vadaa vikarmee aakheesai, dhi bhainnah sangai.
Raajay dhoh kamaavanday, raibaar surangai.
Bajar paap na utarun, jaai keechan Gangai.
Tharhar kambai narak jum, sunn nindak
dhangai.

Nindaa bhalee na kissai di, Gur nind kudhangai.

4.

94. Slander of the Guru

A witch, though a cannibal, does not wish evil to her children.

A very wicked person will not cast lustful eyes on his sister or daughter.

Though kings fight wars, one against the other, they do not harm ambassadors.

Horrendous sins can never be washed away by ritual bathing at pilgrim centres.

The demons of hell tremble at the evil deeds of great slanderers.¹

But a great sin is to talk ill of others and the greatest is to slander one's Guru.²

35.4

1. The sins of slanderers are worse than those mentioned earlier, namely the eating by a witch of her own children, a man casting an evil eye on his sister or daughter, a king injuring an ambassador, a pilgrim committing a major sin at a holy place.

2. This sin can neither be atoned for nor forgiven.

95. ਅਕਿਰਤਘਣੁ ਦ੍ਰਿਸ਼ਟਾਂਤ

ਮਦ ਵਿਚਿ ਰਿਧਾ ਪਾਇਕੈ ਕੁਤੇ ਦਾ ਮਾਸੁ ।
ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ ।
ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰਿ ਕਜਣੁ ਤਾਸੁ ।
ਢਕਿ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ ।
ਆਖਿ ਸੁਣਾਏ ਪੁਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ ।
ਨਦਰਿ ਪਵੈ ਅਕਿਰਤਿਘਣੁ ਮਤੁ ਹੋਇ ਵਿਣਾਸੁ ॥੯॥

Akirtghan Drishtaant

Mud vich ridhaa paaikaí, kutay daa maas.
Dhariaa maanas khopri, tis mandi vaas.
Ratoo bhāriaa kapraa, kar kajann taas.
Dhak lai challi choohri, kar bhog bilass.
Aakh sunnaae puchhiaa, laahay visvaas.
Nadar pavai akirtghan, mut hoi vinnaas. 9.

95. A Parable of Ingratitude

A sweeperess cooked dog's meat in wine, then put it in a skull which was stinking ;

She then covered the meat in the skull with a blood-stained rag, and

Took it with her when she went out for some entertainment.

Some one asked her what she was carrying that was so colourfully covered.

She replied : "I have covered my food so that it may not become inedible by the glances of ungrateful men."¹

35.9

-
1. The evil eye of ingratitude is worse than all the bad things put together, namely dog's meat, wine, skull as container and a blood-stained covering. This foul dish would be further polluted by the sight of an ingrate and thus become unsuitable for human consumption

96. ਧਰਮਸਾਲ ਦੀ ਝਾਕ

ਜਿਉ ਮਰਿਜਾਦਾ ਹਿੰਦੂਆਂ ਗਊ ਮਾਸ ਅਖਾਜੂ ।
ਮੁਸਲਮਾਣਾ ਸੂਅਰਹੁ ਸਉਗੰਦ ਵਿਆਜੁ ।
ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ ।
ਸਹਾ ਨ ਖਾਈ ਚੂਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ ।
ਜਿਉ ਮਿਠੈ ਮਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ ।
ਤਿਉ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੂ ਪਾਜੁ ॥੧੨॥

Dharamsaal Di Jhaak

Jiu marjaadaa Hinduaa, Gao maas akhaaj.
Musalmaanaa Sooarah, saugand viaaj.
Sahuraa ghar jaavaaeeai, paannee madraaj.
Sahaa na khaaee chooharaa, maayaa muhtaaj.
Jiu mithai makhee marai tis hoi akaaj.
Tiu Dharamsaal di jhaak hai, vih khandoo paaj.
12.

96. Misappropriation of Temple Assets*

Just as it is sinful for a Hindu to taste beef,
It is irreligious for a Muslim to eat pork or charge
interest ;

As it is improper for a father-in-law to drink
water in his son-in-law's house ;

A hungry sweeper who is penniless will not eat
hare ;

A bee gets destroyed when she eats honey ;

In the same way, the abuse of money or offerings
made to a temple is fatal for a Sikh ; it is like a
sugar-coated poison.

35.12

*Temple offerings are like a trust to be properly accounted for and used for specified trust purposes. Priests and custodians are constantly under temptation to misuse the temple assets for different purposes. Bhai Gurdas thinks that the misuse or misappropriation of trust funds is not only sinful, but suicidal. According to the **Rahat-Nama** of Bhai Desa Singh, misuse of Gurdwara property or funds is a "tankhah" (misdeed) which has to be atoned for.

97. ਪੂਜਾ ਦਾ ਧਾਨ

ਵਿਗੜੇ ਚਾਟਾ ਦੁਧ ਦਾ ਕਾਂਜੀ ਦੀ ਚੁਖੈ ।
ਸਹਸ ਮਣਾ ਰੂਈ ਜਲੈ ਚਿਣਗਾਰੀ ਧੁਖੈ ।
ਬੂਰੁ ਵਿਣਾਹੇ ਪਾਣੀਐ ਖਉ ਲਾਖਹੁ ਰੁਖੈ ।
ਜਿਉ ਉਦਮਾਦੀ ਅਤੀਸਾਰੁ ਖਈ ਰੋਗ ਮਨੁਖੈ ।
ਜਿਉ ਜਾਲਿ ਪੰਖੇਰੂ ਫਾਸਦੇ ਚੁਗਣ ਦੀ ਭੁਖੈ ।
ਤਿਉ ਅਜਰੁ ਬਾਕ ਭੰਡਾਰਦੀ ਵਿਆਪੇ ਵੇਮੁਖੈ ॥੧੪॥

Poojaa Daa Dhaan

Vigrai chaataa dudh daa, kaanjee di chukhai.
Sahas mannaa rooe jalai, chinngaari dhukhai.
Boor vinaahay paaneeai, khau laakhah rukhai.
Jiu udmaadi ateesaar, khaee rog manukhai.
Jiu jaal pankheroo faasiday, chugan di bhukhai.
Tiu ajar jhaak bhandaar di, viaapay vemukhai.
14.

97. Misuse of Religious Offerings

By putting in some pickle, the contents of a pot of milk become rancid.

By applying a spark of fire, thousands of maunds¹ of cotton may burn up.

As a pool of water is polluted by moss, and the trunk of a whole tree is destroyed by rot,

As a person afflicted by cholera or tuberculosis is destroyed by disease,

As a bird is trapped in a net by the lure of food;
In the same way, the lure of money and unlawful provisions may prove fatal² to a selfish person.

35.14

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1. A maund is an Indian measure equal to 37 Kilos.
 2. The emphasis here is on the inner pollution and degradation caused by usurping religious offerings in cash or kind. In case of food, it should be distributed among the congregation or poor people. Money, misappropriated by preachers and missionaries leads to their downfall and damnation.

98. ਮਾਪਿਆਂ ਦਾ ਉਪਕਾਰ ਵਿਸਾਰਨਾ ਪਾਪ ਹੈ

ਕਾਮਣਿ ਕਾਮਣਿਆਰੀਐ ਕੀਤੋ ਕਾਮਣ ਕੰਤ ਪਿਆਰੇ ।
ਜੰਮੇ ਸਾਈਂ ਵਿਸਾਰਿਆ ਵੀਵਾਹਿਆਂ ਮਾਂ ਪਿਉ ਵਿਸਾਰੇ ।
ਸੁਖਾਂ ਸੁਖਿ ਵਿਵਾਹਿਆ ਸਉਣੁ ਸੰਜੋਗ ਵਿਚਾਰਿ ਵਿਚਾਰੇ ।
ਪੁਤ ਨੂਹੈ ਦਾ ਮੇਲੁ ਵੇਖਿ ਅੰਗ ਨ ਮਾਥਨਿ ਮਾਂ ਪਿਉ ਵਾਰੇ ।
ਨੂੰਹੁ ਨਿਤ ਮੰਤ ਕੁਮੰਤ ਦੇਇ ਮਾਂ ਪਿਉ ਛਡਿ ਵਡੇ ਹਤਿਆਰੇ ।
ਵਖ ਹੋਵੈ ਪੁਤੁ ਰੰਨਿ ਲੈ ਮਾਂ ਪਿਉ ਦੇ ਉਪਕਾਰੁ ਵਿਸਾਰੇ ।
ਲੋਕਾਚਾਰਿ ਹੋਇ ਵਡੇ ਕੁਚਾਰੇ ॥੧੨॥

Maapiaa Daa Upkaar Visaarnaa Paap Hai

Kaaman kaamanaareeai, keeto kaaman kunt
piaaray.

Jamay saae visaariaa, veevaahiaa maa piu
visaaray.

Sukhaan sukh vivaahiaa, sauann sanjog veechaar
veecharay.

Putt noohai daa mel vekh, ang na maathan maa
piu vaaray.

Nooh nit munt kumunt deh, maa piu chhad vaday
hut-aaray.

Vakh hovai putt runn lai, maa piu day upkaar
visaaray.

Lokaachaar hui vaday kuchaaray.12.

98. Neglect of one's parents is a'sin

The alluring wife¹ cast a spell on her dear husband.

As soon as he was born, he forgot God ; after his marriage, he neglected his parents.

Earlier the parents had arranged their son's wedding joyfully, on an auspicious day.

Seeing their son love his wife, they felt overjoyed.

But the daughter-in-law misguided her husband, advising him to leave his parents, for they were his deadly enemies.

The result was that the son, along with his wife, left his parents to live elsewhere, forgetting their kindness.

Such neglect of parents is truly sinful.

37.12

1. Some commentators interpret this word as **maya** which makes people neglect their God and their near and dear ones.

SECTION XV

ਬੇਨਤੀ

99. ਵੀਹ ਐਂਗੁਣ

ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ ।
ਚੋਰੁ ਯਾਰੁ ਜੁਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੋਹੰਦਾ ।
ਨਿੰਦਕੁ ਦੁਸਟੁ ਹਰਾਮਖੋਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ ।
ਕਾਮ ਕ੍ਰੋਧੁ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਕਰੰਦਾ ।
ਬਿਸਾਸਘਾਤੀ ਅਕਿਰਤਘਨ ਮੈ ਕੋ ਨ ਰਖੰਦਾ ।
ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਢੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ ॥੧੨॥੩੬॥

Veeh Augunn

Hau apraadhi gunahgaar, hau bemukh mandaa.
Chor yaar jooaar hau, par ghar johandaa.
Nindak dusht haraamkhor, thug des thagandaa.
Kaam krodh mud lobh moh, ahankaar karandaa.
Bisaasghatee, akritghan, mai ko na rakhandaa.
Simar mureeda dhaadhecaa, Satgur bakhshandaa.

12.

SECTION XV

Supplication

99. Forgive my twenty vices*

I am a sinner (1), guilty (2), egoistic (3) and wicked (4) ; A thief (5), a flatterer (6) and a gambler (7). I cast evil eyes on other women (8).

I am an egoist (9), inimical (10), ungrateful (11), a thug and robber in many countries (12),

Full of lust (13), anger (14), alcohol (15), greed (16), attachment (17) and pride (18),

A cheat (19) and an ingrate (20) to whom no one is ready to give shelter.

O singer-disciple ! pray to the Satguru (Guru Nanak), who may forgive my sins.

36.21

*Bhai Gurdas offers this prayer which lists 20 major vices. All this shows his humility and serves as a reminder to the Sikh not to boast of his good deeds, but seek the grace of the Guru, for to err is human.

100. ਨਿੰਮ੍ਰਤਾ ਉੱਤਮ ਉਪਦੇਸ਼

ਮੈ ਜੇਹਾ ਨ ਅਕਿਰਤਘਣੁ ਹੈ ਭਿ ਨ ਹੋਆ ਹੋਵਣਿ ਹਾਰਾ ।
ਮੈ ਜੇਹਾ ਨ ਹਰਾਮ ਖੋਰੁ ਹੋਰੁ ਨ ਕੋਈ ਅਵਗੁਣਿਆਰਾ ।
ਮੈ ਜੇਹਾ ਨਿੰਦਕੁ ਨ ਕੋਇ ਗੁਰੁ ਨਿੰਦਾ ਸਿਰਿ ਬਜਰੁ ਭਾਰਾ ।
ਮੈ ਜੇਹਾ ਬੇਮੁਖੁ ਨ ਕੋਇ ਸਤਿਗੁਰ ਤੇ ਬੇਮੁਖ ਹਤਿਆਰਾ ।
ਮੈ ਜੇਹਾ ਕੋ ਦੁਸਟ ਨਾਹਿ ਨਿਰਵੈਰੈ ਸਿਉ ਵੈਰ ਵਿਕਾਰਾ ।
ਮੈ ਜੇਹਾ ਨ ਵਿਸਾਸ ਧ੍ਰੋਹਿ ਬਗਲ ਸਮਾਧੀ ਮੀਨ ਅਹਾਰਾ ।
ਬਜਰ ਲੇਪ ਨ ਉਤਹੈ ਪਿੰਡ ਅਪਰਚੈ ਅਉਚਰਿ ਚਾਰਾ ।
ਮੈ ਜੇਹਾ ਨ ਦੁਬਾਜਰਾ ਤਜਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਹਿਤਕਾਰਾ ।
ਨਾਉਂ ਮੁਰੀਦ ਨ ਸਬਦ ਵੀਚਾਰਾ ॥੨੯॥

Nimrataa Utam Updesh

Mai jehaa na akirtghan, hai bhi na hoaa hovan haaraa.

Mai jehaa na haraam khor, hor na koe avagunn-aaraa.

Mai jehaa nindak na koi, Gur nindaa sirr bajar bhaaraa.

Mai jehaa bemukh na koi, Satgur tay bemukh hatiaaraa.

Mai jehaa ko dusht nah, nirvairai siu vair vikaaraa.

Mai jehaa na visaas dhroh, bagal samaadhi meen ahaaraa.

Bajar lep na utarai, pind aparchai auchar chaaraa.
Mai jehaa na dubaajaraa, taj Gurmat durmat hitkaaraa.

Naau mureed na sabad veechaaraa. 29.

100. A humble confession

There is no man so ungrateful as me, neither in the past, present or future.

There is no other as corrupt as me, and none so vicious.

There is no greater blasphemer than me, for my slander of the Guru weighs as a great load on my mind.

There is no other as perverse as me, or a killer of my sort.

There is none so knavish as me, to those who are good.

There is none more deceitful than me, like the hypocritical crane in its fish-catching.

Men who eat unlawfully suffer from the disease of greed, which is incurable ; I suffer from this.

There is no other selfish person like me, who ignoring the Guru's instruction, is so attached to worldly things.

I am a Sikh of the Guru only in name¹, for I do not reflect on or understand the Guru's hymns.

37.29

1. A Sikh must follow the Guru's instructions, both in letter and spirit. Mere ritual recitation of Gurbani is no substitute for reflection on the teachings of the Gurus, as enshrined in the Scripture.

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